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THE RANSO

OF TIME BEING CAPTIVE,

WHEREIN IS DECLARE how precious à thing is time, how much he looseth that looseth it, & how it may be redeemed.

Written in Spaniſh, by the R. Father ANDR DE SOTO, Confeſſor to the moſt excell INFANTA CLARA EVGENIA.

Tranſlated into Englich by I. H.

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TO THE HIGH,
AND MIGHTY PRINCESSE
THE LADY

KATHERINE
DVTCHESSE,
MARCHIONESSE,

AND COVNTESSE OF BVCKINGHAM,
COVNTESSE OF COVENTRY,
VICE-COVNTESSE VILLIERS,
AND BARRONESSE OF WHADDON,
&c.

MADAME
This peece in its natiue language was happy by the protection of that glorious Princesse, and mirrour of vertuous Ladies, the Lady CLARA EV-

GENIA of happy memorie.

T'is now tranſlated, and veſted with an English hew: to whoſe protection, and tuition, with more conuenience, or more confidence, may this ſtranger flie, then to your moſt Gracious Highneſſe? For if it bee the bookes ambition to ſcorne the publicke view, vnleſſe it may hee graced with the ſacred patronage of à Dutcheſſe, of à Noble, and vertuous Ladie; by flying to the refuge of your Highneſſe vnparrelled vertues, it shall onely change, not looſe it's miſtris.

MADAME, yet I moſt humbly bowe; craving pardon of your Grace that I preſent my homage ſo veiled as in à tranſlation, not in à primary compoſition, beſt ſuting with my duety, and your moſt eminent worth; ſince that

your

your Excellencyes ſplendor might well enlighten, make acute, giue full vigour, yea and moſt liuely ſpirit to each vulgar capacity; to me eſpecially whoſe deuotion to your Greatnes and Goodnes well weighed, would be found as verily, it is, truely reſigned.

Really I would haue attempted the deliverye of ſome notions wherewith aſwell my zeale, as alſo your Graces ſingular vertues haue formerly prompted me.

But when I (let not this my Apology, MADAME, not finde grace with your Grace) peruſed this treatiſe (which I now dedicate to your Excellency) made English; and found it conſonant to what the height of my imagination could arriue, yea and as well agreeing, aptly according with your Excellencyes example: Then was

I acquieted, made no farther ſearch, ſor that I was euen fully appayed, Alas! yet MADAME as confiding in your indulgency, yonr conniuency.

The Author moſt learnedly hath deliuered his charitable minde, in whoſe worke reading and curious notions are ſweetly couched, euidently to bee ſeene in an appropriate Methode: yea and it is moſt aſſuredly embellished and practically confirmed by him, as being fraught vvith many rare patternes, among vvhich MADAME were I not à tranſlator I would herein record, regiſter your Grace, as one deſeruedly.

Farther what are the particular contents of this piece will cleerly be shewë in the ſubſequét preface, compiled by the Author himſelf;

to

to which I referre your Excellency wherein may be contemplated à diſcourſe vvhich may well and likely proue à generall benefitt to all Readers by your Grace.

MADAME

Your Excellencies

Moſt humbly deuoted

Seruant

IOHN HAVKINS.

THE AVTHORS PREFACE TO THE READER.

GOOD *is not knowne, yea not even taken notice of (as a ſpanish Prouerb deliuereth) vntill that it be paſſed by; yea more, be vtterly loſt. Alas! the trueth hereof I moſt apparantly perceiue in my ſelf, it aptly agreeth with my ſtate, and my runne courſe of life, for that I too late tooke notice thereof, too late knew what time is, and of what value it is, and what a precious and ineſtimable treaſure it may be truely found to be. So farre forth that I am much aggreiued that I did not diſcerne it, and well might I, for that I haue loſt ſo great à jewell: and earneſtly I deſire (if it were poſſible)*

that

that I were maister of my yeares al-
ready ſpent, to the end I might well and
moſt ſolicitouſly employ them, as I ought,
and my well being requireth, and my
duety commandeth, and that I might re-
deeme them from the Captiuity and en-
thrallment with which they haue been
miſerably detained, yea and enchained.
Rather might I well ſay, that he who
hath not known, and prized time hath
juſtly deſerued, that now he lament
and earneſtly wish for it, and that yet
notwithſtanding he faile to poſſeſſe
that which he diſeſteemed, that which
he, alas! ſo ſlightly regarded. But I take
for a ſingular, a rare grace and mercy
of notable value that our Lord (although
at the end of my dayes) hath giuen me
this capacity, this vnderſtanding, and
feruent deſire of a better employing my
time, which from hence forward his
mercy will grant me, that I may ex-
hort and giue ſome counſaile to the re-
miſſe;

misse, careleſſe and as it vvere altogether negligent.

And to give beginning to vvhat is fore deliuered, I haue deſired that he pleaſe to make me his Attorney or Proctor that I may petitionarily plead for the ranſome, the redemption thereof: and that I may inſtruct them, who haue loſt it, hovv they may regaine it, and that I may declare hovv much it importeth them, hovv farr it concerneth them, of vvhat great conſequence it is to them, and likevviſe further I may earneſtly, and vvith fulnes of charity craue of thē and piouſly, yea euen moove them that they caſt not avvay one hovver: vvhat ſay I? no nor moment of time. I vvill be breife, though vvere it I ſhould ſpend neuer ſo much time in the account hereof, I ſhould not judge it loſt time.

I ſhall not be able to bringe to paſſe vvhat Pythagoras doth aduiſe, vvhich is to contract many ſentences in feVV vvordes

vvordes, as good Philoſophers ought, and are accuſtomed to doe. Hence Diogenes to one vvho talking vvith him ſeemed to taxe ſome vvhat the breuity of the Philoſophers ſentences, anſvvered, you ſay right vvell truely they are in fevv vvords couched indeed, yet deſerue not hence reprehenſion, for vvere it poſſible, ſo like-vviſe ſhould be the ſyllables.

But I vvill doe the full extent of my povver, contracting this vvhole ſubject vnder tenne Chapters onely. Herein obſerue Gentle Reader that I caſt not time avvay neither in the definition or deſcription of Time (vvhere it might ſeeme that the Treatiſe ſhould take his beginning) for that it is not neceſſary (as ſaid Saint Augnſtine) for there is not ought more knovvn, nor more familiar, more frequently ſpoken of by humane tongue, then is that of time.

Let it graticuſly pleaſe God Almighty

our

our good and glorious Lord through his precious blood (which vvas the price of our redemption) that this treatiſe of the redeeming of loſt time may anſvverably profit the Reader.

The

The names of the Authors alleadged & cited in this tractate.

Saint Ambroſe.
F. Alphonſo de Caſtro.
Andrew bishop of Ceſarea.
Ariſtotle.
S. Auguſtine.

B.

S. Baſil.
V. Bede.
S. Bernard.
S. Bernardino of Siena.
S. Bonauenture.

C.

S. Caſſianus.
Ceſario.

D.

Dionyſius Carthuſianus.
Dionyſius Caſſius.

E.

Elianus.
Euthymius.

G.

S. Gregorie Pope.
Gregorius Niſſenus.

H.

Haimon.
Horace.

I.

S. Ierome.
S. Iohn Damaſcene.
S. Iohn Chryſoſtome.
Iohn Stobeus.
Don Iohn Orozcory.

L.

Laërtius.
B. Laurentius Iuſtianus.
Ludouicus Bloſius.

M.

F. Maldonato Ieſ.

N.

S. Nicolas Diukeſpu.

O

Origen.
Ovid.

P.

Plutarch.

S.

P. Salmeron Ieſ.
Seneca.
Simon de Caſſia.
P. Soarez. Ieſ.

T.

Thaulerus.
Theodoret.
S. Thomas of Aquine.
Thomas de Kempis.

V.

P. Viegas. Ieſ.
Virgil Po.

Z.

Zedrenus.

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Cap. 8. That it is lawfull alſo yea euen neceſſary, that ſpirituall men vſe ſome conuenient exerciſe which

vvhich may tend for an intermission, recreation and ſolace. pag.148.

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Cap.10. *Hovv it is to be vnderſtood, that the dayes are bad, and hovv ſince ſo it is, that they are to be redeemed.* pag.181.

FINIS.

THE RANSOME OF TIME BEING CAPTIVE.

THE FIRST CHAPTER.

What a pretious iewell Time is?

IT is the ſtile and manner of holy ſcriptures deliuery (that whenſoeuer it teacheth or admoniſheth ought) which is very notable, and of great importance, it preparethvs with the fore ſending of ſome marvailous and extraordinary viſion or figure, which may invite and rayſe ſerious attention,

which may awaken and ſprightly quicken our mindes, and hold them in ſuſpence and admiration, as ordinarily is read in the Bookes of the Prophets, and eſpecially in the Apocalypſe of S. Iohn the Euangeliſt; where among other admirable viſions and figures, that which he writeth in the 10. Chapter is very remarkable, which (ioyntly with thoſe wordes of the Apoſtle in the epiſtle to the Epheſiãs *Redeeme thy time, for thy daies are euill*) ſhall be the Theme and groũd of this our treatiſe and exhortatiõ.

Apoc. 10.

Epheſ. 9

He then further ſayth that he ſaw an Angell goodly, mighty, and powerfull to apprehenſion, to come dovvne from heaven, enviroued vvith a Cloud; vvho brought vvith him on his head in lievv of a Diadem Heavens Rainebow; his face was reſplendant as is the Sunne at full

full Noone, with his irradiations, his gliſtering beames: his Feete were like Columnes or great pillars of purely bright-burning fire. In his hand he held a booke opened, and treading on the Sea with his right foote, and on the earth with his left foote, ſo loudly ſtrained he his voice, and in ſuch a māner, that he ſeemed not vnlike a Lion, when he roareth: and pointing at Heaue̅ with his fore-finger ſware, by him who liveth, and ſhall live for ever ād ever; him who created heauen, earth, and ſea ād whatſoever is in the̅ cōtained, that after the dayes of the ſeaveth Angell, time ſhould ceaſe for ever and ever, that time ſhould haue no being at all.

To declare breifly the myſteries which herein are compriſed.

This Angell according to the ex-

poſition of many Authors, is Chriſt our Lord, the Angell of the great, high and, mighty Counſaile, or is One of the moſt bleſſed Angells, who repreſenteth his perſon who hath from him the office of his Legate or Embaſſadour; deſcended From heaven, for apparantly, moſt viſibly he is to come downe from thence in a reſplendent, a cleerly-bright, and moſt glorious Cloud, with great and mighty power to giue Iudgment on all the world.

Yet obſerve alſo that his being *covered in a cloud* doth ſignifie the confuſion, the ſtrange conturbation which in thoſe laſt daies will appeare, as well in the time of the raigne and fearefull perſecution of Antichriſt, as alſo when there ſhall appeare, ſuch terrible, ſuch horrible, ſuch dreadfull ſignes

which

which are to fall out, and evidently to be shewen before the vniuerſall iudgment, the day of doome; when as the fearful preſence of the Iudge is from moment to moment looked for.

The *Rainebow* is the Embleme or ſigne of peace.

The Fire, of Anger, fury, and chaſtiſment.

And in the two vttermoſt boundes of humane body, which are the *Feete* and *heade* (the beginning and ending thereof) are delineated the two ſeverall commings of Chriſt to the world, whereof the firſt was of mercy to make peace betweene God ad Man, and hence is it that for deuiſe he beareth on his head the *Rainebow of Heauen*, for ſigne that the waters of the Deluge, the afflictions and fore-paſſed chaſtiſements were ceaſed.

And in the other he ſhall come as a iudge; and hence is it that he is delineated with *Feete of fire*, which ſignifie inflexible, implacable rigour, and terrible anger. *Ignis ante*
Pſa. 49. *ipſum præcedet* ſaid David, he ſhall come caſting forth fire abūdantly.

The *Forme* and *figure of Columnes* import the mighty povver which hee will extend in the rigid execution of his iudgement and iuſtice.

The *Open booke in his hand* doth give vs to vnderſtand the eternall ſapience, eternall wiſdome which he hathas God, by vertue whereof the office of a iudge is his proper attribute and the fulnes of ſcience, of knowledge, of wiſedome, which he hath as man to diſcerne and diſcuſſe the reall grounds of things, the demeanor and deſert of all the ſonnes of Adam, and the decreed rate of the Divine law according to the

to the which they are to be adiudged.

The placing *one foote on the Sea*, and *the other on the Land* is as much as to say that he surrounndeth, that he comprehendeth the Sea and land, the land and Sea: and that there is not ought which can be exempt from his hands, nor hide it self from his presence. *Psal.*13.

The *roaring not vnlike to that of a Lion*, doth declare the strange anger, and inexpressible irefull countenance of the iudge, when he shall pronounce the heauy, and most dolefull, direfull sentence of the condemned.

And the so *Solemne oath* doth expresse the infallible certainty, which shall be in the full accomplishmēt, and cōpleat executiō of that, which hee declareth, he pronoūceth, he preacheth to mākinde:

that in the dayes of the *seauenth Angell* when as that dreadfull trumpet shall be heard, and horridly resound, which shall summon to iudgement all the offspring of Adam, *time for euer and euer shall cease, shal be consumed, shall haue its full and vttermost bound and last end*, and that eternally, that everlastingly it shall be wanting to them, who oportunely did not benefit themselves by it, but deferred their well doing when as they possessed this Time, vnto the last period, the vttermost day of their lives.

And that the *Angell* published the Edict with so many and such like circumstances and ceremonyes, that time should haue its end once for ever and ever and when this is to take effect, it is for that we be informed, and be gi-

ven

ven fully to vnderſtand of what price, value, and great eſteeme it is, and what greate benefit God imparteth to vs, beſtovveth on vs, to make vs *Lords thereof*, the whole courſe of our dayes, of our life, and contrary wiſe what a great punishment it is that he ſubtract it from any one, as being altogether vnworthy of it, it being ill employed: And to know how precious time is it would ſuffice to contéplate that in an inſtant the infinite eternity of Glory may therein be acquired, ſince that man may gaine it in ſo litle a ſpace. And hence is it that the *Holy Ghoſt* adviſeth vs to conſerue time, as gold carefully wrapped vp, as the apple of our eye, and that we carefully eſchewe vice, yea and with perſeverance, ſucceſſiuely, continually: which is, as if he ſhould ſay that we ſpend it in *Eccleſ.* 4.

it in good workes, and that thereof we looſe not ought, no not one ſole moment. Againe by the ſelfe ſame *Eccleſiaſticus* he counſaileth vs, ſaying; Conſume not, caſt not away a good day, nor without profit let paſſe the one onely particle of a good guift. One text readeth *Particula bonæ diei*, and the other which is the vulgar tranſlatiõ, *Boni doni*: whether the one or other be his wordes, his true meaning is, his realle ſcope is to advertile vs, to give vs counſaile, and to exhort vs earneſtly to account of time, to vſe time well; oh! yea carefully, ſolicitouſly, and moſt tenderly, not onely of a day, but alſo of each day; for he who well vnderſtãdeth and well diſpoſeth of one day, may take patterne there by to ſquare, proportiõ, and well diſpoſe of, well order his whole life; and he cõpleatly is maiſter thereof, as allo ma-

Eccleſ. 14.

keth thereof right vſe, vvho vvorketh his owne proper good and that of his Neighbours to his full povver, employing himſelfe, and his time in workes of piety and mercy. King *David* feared a litle parcell of time ſo much, and ſo much deſired hé to ſpéd it all well, that he was even agonized in contention, in ſtrugling with the Sunne who ſhould riſe ſooneſt to giue laudes to God, to honor and praiſe God; & at length the King overcame, got the victory, according to thoſe wordes, by which it is teſtified, *præuenerũt oculi mei ad te diluculo vt meditarer eloquia tua*: My eyes gott ground of the ſunne, fore rãne it to cõtéplate, to meditate on thy wordes; for before it att all appeared, I was all étertained ſeriouſly attétive and earneſtly buſied thereõ, which according to the expoſition of S. Am-

Pſalm. 118.

Ambroſe is, as if he should ſpeake more plainly, and more at large: oh, thou who art a Chriſtian riſe before the Sunne is vp, before the Sunne appeareth at all. For I cannot but hold it for a great lazines, and a meerly moſt indefenſible and moſt ſtrangely careles negligence, marvailouſly blamable, and aboue all diſcretion, that the beames of the Sunne riſing should finde thee idle, thee I ſay ſluggish, and drowſing in thy ſoft couch. Art thou peradventure ſo ignorãt, ſo ſtupid as that thou apprehendeſt not, that thou oughteſt to offer, and freely give to God each day the firſt fruits of thy tongue, and heart?

Behold, obſerve well the guifts beſtowed on thee; thou poſſeſſeſt daily harveſt, and hence each day is fruite. And in an other Pſalme the

Prophet ſaith *Anticipauerunt vigilias oculi mei.* My eyes haue anticipated, prevented, and raiſed themſelfes vp, before the ſentinells and Citty watch; which importeth (according to S. Hierome) before any was awake, any had opened their eyes, euen then I was with watchfull eyes at Midnight, when each one ſweetly ſlept, and profoundly, then riſſe I, not onely then, but in the morning, and at midday, alſo at evening, in a word; ſeaven times a day I giue laud and praiſe to God, and his praiſe vvas alwaies in my mouth, and at all howers. It was he who knew well to conſerue time, he exactly and moſt prudẽtly obſerved & vnderſtood what it was, and of what value it was and how to avail himſelfe, to make true vſe of ſo precious a gemme vvithout the loſſe of any *Pſa.79.*

one

one the leaſt either of the good day, or good guift. A precious hazard is tyme *Theophraſtus* ſaid; and *Seneca* in his firſt Epiſtle (which he wrote to *Lucilius* his friend) delivereth his minde in this followving manner; vvhat man will you bring forth, can you produce, who can rightly value time, who knovveth the price of one onely day? & well cõſidering that wee daylie incline to our end, our death, and that we euer dye? Herein we extremely deceive our ſelues that our phantaſie, and our eyes make not death our obiect. Much of time tending to our end, is already paſſed: the reſt of our a e, and life that thou canſt expect aftervvards is vvhat death doth chal enge to it ſelf; for one foote is then accounted to be in the graue Therefore my good friend (*Lucilius*) be thou even anſwerably to that vvhich thou wri-

Theophras. Seneca. Epiſt. 1.

teſt in thy letter to me thou art, as one who vvell knoweth the price of time. Entertaine, make accoũt, value all howers,and each tẽderly, ſo ſhall leſſe depẽd on the howers of to morrow,of the next day, taking ſtrict account and carefull eſteeme of the preſẽt day,not ſlightly and careſly letting it paſſe of;for life though never ſo much prolonged, yet in this his courſe paſſeth not withſtandnig although at length, yea and ſwiftly flyeth. And we cãnot account ought our proper owne but time; for that all other thinges are ſtrangers to vs,divers,not agreeing with vs;alas! not in our iuriſdictiõ,ũder our power, our cõmãd; nature hath impatronized vs here with,we are poſſeſſed, though of what is nimble,vvhicrũneth, flyeth, and paſſeth beyond expreſſiõ ſwiftly frõ vs. And is humã kinde ſo vnwiſe,ſo indiſcreete

that it is appassionated and looketh after meanes, thinges, almost matters of nothing, and likewise recoverable, which lost they miserably lament for? There is not any bodie to be found who will acknowledg that he is indebted ought for being made Lord of time, although vndoubtedly true it is, that time is of a nature so pretious, that be one never so thankfull, yet is he never able to pay answerably to the greatnes of the due debt; the price thereof hath so large extent; no, not the debt of one dayes time. And in his booke of the brevity, the litle extent of life he pursueth further: There is not any bodie living who desireth to consume and cast away his patrimony, his meanes, his goods of fortune, nor to vtterly despoile himself, farre rather to conserve it care-

Idem lib. de breuitate vitæ.

it carefully, yea and more to make encreaſe thereof; time and life is eaſily rendred, giuen over, and cõſumed in many and divers waies. Worldlings are couetous, are marvailous greedy of wealth, and ſtrangely ſolicitous thereõ, and oftentimes immeaſurably profuſe, wonderfully prodigall, although ſuch is the condition of thinges that coueteouſnes, the earneſt deſire of having, poſſeſſing, and compleatly enioying of time, is that vvhich is truely iuſt and really laudable, vvorthy to be eſteemed, and honored vvith praiſe. for truely, as immediately after in the ſame booke he deliuereth, time is the moſt pretious ievvell of all others, to bee farre preferred before any, vvhat ſoever is or can bee conceived, yet notvvithſtanding it of all other things is leaſt valued, yea and indeed to ſay more, deſpiſed, for it is reckoned as a thing of nothing, of

no vvorth at all. There is not any vvho esteemeth it vvhen hee hath it, if so it occurre that any one be sicke, nay their fingers but even ake, you shall see them croutch, cringe, yea even bovv their knees before the Physition; and be it that he feare the prognostick, the sentẽce, the doome of death, he vvill give the physition his vvaight in gold for his recovery, for ransome of his life. The blessed *S. Laurence Iustinian* cõsidering vvhat time is, and of vvhat value, breaketh forth into these vvords: Ah! vvho is there, vvho is capable? vvho is he, vvho can vvith full extent of spirit and vnderstanding apprehend of vvhat price, of vvhat vvorth is time? Oh! vvhat grace of delivery, vvhat eloquence, what sweetly-spun, or flowing speech of man can declare it, lively and sprightly expresse it? they who want time, and haue it not at all know it. Then would they trucke all

Laurẽt. Iust. de vita solitaria. cap. 10.

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the poſſeſſions of the world, honors, dignities, prelacyes, pompes of the age, corporall delights, and all that is vnder the Sunne, wherewith they are taken, entertained, and marvailouſly pleaſed with, for one, one-ſole houres-time, if poſſibly they might regaine it, acquire it, poſſeſſe it. For in this breife time, in this moſt short ſpace, they might appeaſe the diuine Iuſtice, they might reioyce the Angells, they might eſcape the terrible, dreadfull, moſt direfull doome of eternall loſſe, euerlaſting damnation, and hence might they merit, and (without all doubt) might winne euerliving life, eternall bliſſe. The careleſſe, vnhappy, ah! vnfortunate are thoſe to whom the ſunne of mercy is ſet. And they are paſſed of, without hope of any recovery, they are deſcended to the Lake of miſery, vvhere is nothing but confuſion and ever laſting horror. And not

Iob 10. without all reaſon pardon is denyed them, for that they miſſepriſed it, when it was offered vnto them, nay they did not once deſire either to meditate, to conſider, or know what time its worth was, nor the much neceſſity thereof, and the great want that they vvere to ſuffer thereby, ſo living to pleaſe their palates, and their appetites, as if they vvere never to dy. Oh! if they to kept into conſideration, they should vvell apprehend (they I ſay vvho employ their time ill, and liue carelelly) hovv they vvithout once reflecting thereō miſerably looſe it; for vvhat is there more precious then time? vvhat is more excellent? vvhat more deare? vvhat of greater benefit? oh! vvhat is there more beautifull, more to be beloved then time? More is the pitty, greater is the griefe, that there is not any thing ſo vilified, ſo deſpiſed, ſo the leaſt of leaſts eſteemed of, nor

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ſo vnvvorthily poſſeſſed, it being that, through vvhich may be heaped treaſures, and eternall revvards vvonne in any one part thereof. Hence is that they, vvho well obſerve, vvell knovve that, vvhich is vvorth let not the leaſt time paſſe, be it never ſo short vvithout fruite, vvithout returne of profit; and vvhy? for that they haue to render to God an exact and ſtrict account. And glorious *S. Bernard* ſaith that there is not any thing, vvhich is more of value, more pretious then is time; but novv a daies is there foũd ought more deſpicable, more contemptible? The day of ſafety, of vvell being doth like shadovves paſſe, and there is not any body vvho according to reaſon doth lament the loſſe of that, vvhich hath no regreſſe, no returne. But let men vnderſtand that even as no haire of the head shall periſh, evẽ ſo neither more nor leſſe shall any

Bern. ſerm. ad Schol:

Luc. 12.

leaſt moment of time, vnleſſe there be thereof an account, and reaſon. None of you bretheren eſteeme ought the time you caſt avvay in idle and moſt vaine vvordes; Wordes irrecouerable fly, yea and time flyeth irremediably, not to be repaired, alas! not to be helped, and the ſottish foole taketh no notice of vvhat he looſeth. It is not amiſſe, nay rather I may vvell ſay that it is euen lavvfull, vvill ſome one vrge to chatt, to talke a vvhile, and to continue familiar diſcourſe betvveene man and man, vntill one hower be runn out; vvhat! that hovver that God almighty freely and mercifully gave thee to doe pennãce, that hence thou mighteſt obtaine pardon, hence to vvinne grace, and merit glory? oh! vntill time glide away, fully make his flight vntill the houre compleatly be runne? Time, oh! that time thou hadſt to labour, to procure to vvinne di-

vine

vine mercyes, propitiousnes, favour, indulgency, and vvhē thou oughtest to haue made all hast, vvith fulnes of diligence to come vnto the society of Angells, to sigh, and breath for the eternall inheritance, to suscitate, to avvakē thy luke-vvarme, thy sluggish vvill, and to vveepe bitterly on thy forepassed life, the iniquities thou hast transgressed in. All these are *S. Bernards* wordes. Oh! if this merchādise (sayth the blessed *S. Bernardin* of *Siena*) of time could be saleable in hell, there for one halfe hovver what vvould they proffer, nay what would they giue? ah! alas yes! they vvould part with a thousand vvorldes, if they were possessed of them, their state cōsidered, they there knovving hovv it is with such miserably distressed, although they vvere in being againe. Time is of more value then is vvhat soever the vvorld hath, for of such nature is it, that thereby may be ac-

S. Bernardin. to. vlt. serm. 13 art. 3 & 4. & tom. vl. serm. 1 pag. 1 princip.

quired, gained merits, through which one may arriue to the poſſeſſion and enioying eternall beatitude God himſelf the infinite good and treaſure. And if the deuill vvere but maiſter of a litle time, in vvhich he might doe acts of repentance, he vvould ſaue himſelfe, and gaine, that, which vvithout all redemption he hath vtterly loſt. The ſelfe ſame Saint further deliuereth: That thing is of great value, very pretious of vvhich aſmall quantity is as much vvorth as is a greater vvaight and quantity of an other. And ſo it is vvith gold, for that with litle thereof is bought great waight of any other thinge or mettall what ſoeuer. Then contemplate time, vveigh it vvell, for that therewith in an inſtant, if you were practized in trading, you ſhall be enabled to get heaue, and life everlaſting, as did the good Theife. Well knevv *Arſenius* the *Abbot*, the

price

price of time, for when as he vvas in the hermitage of cuſtome ſo vvell buſied, and vvas ſo earneſtly coveteous of time, that is vvas his wonted ſaying: An houre of ſleepe is enough for a Monke. And vvhen once he found himſelfe much incited, marvailouſly ſurpriſed, yea altogether overcome, calling on ſleepe vttered theſe vvordes to him: Come, oh! come novv thou forcibly oppreſſing enimy, and even then ſetting himſelfe dovvne, gaue himſelfe ouer to repoſe, ſlumbred, tooke a nappe. And if ſo that it may be granted vnto me as lavvfull to the confuſion of bad Chriſtiãs to recite the Gentiles, the Heathens, *Plutarch* writeth of *Marcus Cato Cenſorius* that three thinges he declined, yea exceedingly abhorred; The firſt to deliver to the diſcretion of vvomankinde, what he would not each one ſhould know. The ſecond to make

Dionyſ. cinit. in opuſcul. *Dionyſ. Carthuſ. in opuſc.*

Plutarch.

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any iourney by water, vvhen commodiously he might goe by Land. And the third was that negligently and through his owne fault any day should passe vvithout having vvell emploied the time thereof. *Plinius* the elder on a day seeing one of his nephevves to walke vp and dovvne, although seeming by him donne for his recreation, chidd him and sharply reprehended him saying: you might well haue aright known the price of time; you need not haue lost these howers. *Sertorius* the Proconsull, and Captaine generall of the *Romans* when he had bought ad redeemed by money of the *Barbarians* a passage, and that hence some murmured, and tooke it in ill part, it seeming to them that this act of his was to enslaue the Romanes, as that they should give vnto others tribute, answered: Alas! what vrge you, what may be called your true meanings herein?

Plutarc. in Sertorio.

herein? I haue not donne ought elſe but redeemed and bought time, which is the treaſure more pretious then is any thing obiect to the eyes of men, though neuer ſo covetous, though never ſo greedy of great matters. Then well may I ſay, if the Heathens valued time at ſo high a rate, with what greater reaſō should the Chriſtian eſteeme of it, complcatly priſe it? ſince that through it he may acquire, gaine, and winne eternall beatitude, and infinite glory.

The end of the firſt Capter.

THE SECOND CHAPTER.

That we are Lords of time, and for what end God beſtowed it on vs, and in what manner it should be employed.

ALL other thinges (ſayth the bleſſed *Laurentius Iuſtinian* and *Seneca* before delivered the ſelfe ſame, are alienes, ſtrangers, not appertaining to vs as our owne, they are not ours, time is that which we challenge as ours, time is that which is our proper owne and we Lords thereof; for that it lyeth in vs to employ it as we deſire, and will our ſelues. And it is not a ſmall grace, favour, and benefit wherewith we are endowed, that he giveth vs freely for our owne ſo pretious a iewell, & eſpecially giving vs ſo much, that though the greateſt extent of time is very short, ſaith

Seneca

Seneca, it is not a litle which we retaine, poſſeſſe; and without all reaſon doth human kinde complaine of lifes brevity, its shortnes, its ſoone-run race; they should rather reflect on time loſt, what time is careleſly caſt away, lamentably conſumed; let here be the leate of their vvhiſperings, their murmures, their indiſcreetly placed Complaints. Ah! life is long enough to operate, to vvorke atchieument, praiſ-vvorthy, and of ſingular note, if it ſo bee that it be vvell diſtributed, vvell diſpenſed. God almighty yea even vvith the Angells themſelues vvas ſo reſerved herein, that he gaue them for their boundes Inſtants of time, and prefixed times of vvell or ill deſerving. He gave them short ſpaces, and moments vvhich ſome ſay vvere tvvo, or three, and thoſe, vvho goe fartheſt doe aſſigne but foure (true it is that it ſuf-

it ſufficed in reſpect of their guiftes and perfection of their nature) but to man who is ſlow, inconſtant, and moſt variable, God giveth time of life and many yeares, and ages. But he was not endowed, and enlarged therewith to live ſluggishly, not to runn over it, not to conſume it in ſports, delights, ieſts, laughters, paſtimes, and corporall entertainments, and much leſſe in ſinnes; but it was to be ſeriouſly employed in good-workes, in well-doeing, and iuſt and lawfull exerciſes, and in taking paine, labouring in his vyneyard, gaining by labour, and ſweat of thy
Matth. 10. browes thy daily pay, which is the wages of the paines-taker and the reward of happines. To the like end
Gala. 6 the Apoſtle deliuereth: doeing good workes, in thē employing our time: for to ſuch end he gaue it vs; let vs not faile, let vs not be diſcouraged, ought diſmayed, or weary, for the

the time willcome that we shall reape and get in our harveſt, and our fruite. Since ſo it is whilſt we are impatronized of time, let vs doe the vttermoſt of our power. And *Seneca*, *Seneca.* though a Heathen delivereth thus, time was not beſtowed on vs ſo liberally, ſo benignely, that wee might lawfully looſe ought thereof. This is *2. Cor. 6.* the time that is acceptable, the time which willbe receiued, and well accounted of, this is the even day of happines, of health, of ſafety (my brethré) therefore in this worke your ſalvations by meritorious workes acceptable, and ſuch as may pleaſe God. The time of this life is likewiſe by him called, the time of a faire; for even as in them there are found, bought commodities at ſmall rates, at litle price; even ſo in this life merchandiſes, and iewells of ineſtimable and infinit value are bought with ſmall coſt; and yet with a momentary

mentary and easy, light tribulation, and small trouble is obteined an eternall weight of glory (as saith the same *Saint Paul*) which shall be possessed, shall be compleatly enioyed in heaven. And by the way it is worth our obseruation to note how he giveth it the name of waight, for that with its waight and greatnes it easeth and maketh light all the difficulties, greifes, and anxieties of this world, and that which in this world maketh vs waighe most, to suffer, beare, and endure, compared with it, is of no more waight then a straw, is as light as a fly. And even so the waight of reward put in one balance maketh light, lifteth vp to the very height the other scale of tribulations; even as a great waight put into a scale ouerturneth the other, in which there was one onely straw. Answereable to which the same *Apostle* hath delivered

uered in another place, the paſſions and tribulations of this life, its anxieties are not condigne, not of a like worth, altogether improportionable to the glory to come, which ſhall be reuealed and manifeſted in vs, rather (if you compare them) they are truely very litle, and of no waight. And to this our purpoſe which we intend to follow *Chriſt* our *Lord* maketh a like Compariſon to that of faires, when he compared the Kingdome of heauen to a man buying and ſelling, to a Merchant. And whē (as to men of employment) he ſpake to all the faithfull; Be buſy, make your merchādize, and looſe no time therein vntill I come, for then all traffique ceaſeth, hath it's end, there ſhall be no more Faire in being. Hence further more the time of this life is called, a time of leiſure, a vacation (free from all other things, free from all other entertainements, o-

Rom. 8.

Luc. 19.

Matth. 13.

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ther emploiments) for man to buſy and ſeriouſly attend the ſeruice of our Lord: It is likewiſe called a time of labour, according to thoſe wordes of our Sauiour, by S. *Iohn Euangeliſt* his wordes, Now is the time of paines taking whilſt day is yet in being, for night will come, in which no body can worke. There is a time enſtyled a time of ſowing, and a time of reaping, and of carrying in the Corne, the graine, the harueſt: for it is the time that one may deſerue well, and gather in the fruites of merit, whereby the reward of heauen is to be gained. Hence it is that the Holy Ghoſt ſendeth the idle, careles and ſluggish for his shame and confuſiō, to the carefull & fully ſolicitous Ante: goe thou to the Ante (ſaith he in the Prouerbs of *Salomon*) and obſerue well how that in the ſummer ſeaſon, he maketh his prouiſion, for the fall of the leafe, for that time of

Iohn.9.

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the yeare, and how he laboureth and gathereth his graine, and how he hoordeth and keepeth it in ſuch places, not vnlike granaries, corne lofts; and hee maketh his prouiſion, for that in winter there is no time to gather graine, but to eate, and liue by what is before gotten and conſerued. Our Lord beſtowed time on vs (ſaid the bleſſed *Laurentius Iuſtinianus*) that we ſhould lament, and ſigh, and bitterly bewaile our treſpaſſes, it was giuen vs for to doe pennance, to acquire vertue, to multiply merits, to obtaine grace, to excuſe, hence to defend, and to vindicate our ſelues from the torméts of hell, and to acquire the glory of heauen. And ſuch is this truth that time hath been giuen vnto vs to employ in good workes that that onely which we ſpend on them, and practiſes of vertue is ours properly, and that onely time is regiſtred in the account

Laurēt. Iuſtinian.

of our life, and of our dayes, and of whatſoeuer elſe is no reckoning made, nor memory in heauen, nor in the booke of life. Although the world numbreth them, and recordeth thē, our Lord knoweth not thoſe dayes; at the leaſt, to vnderſtād him aright, he ſaith he knovveth them not, as that which neither pleaſeth him, nor is ou ht agreable to him, but rather offendeth him. And in like manner *Origenes* expounding theſe wordes of *Dauid*, our Lord knoweth the dayes of men who are without blott or ſtaine, who are the iuſt thus deliuereth. It is written in ſacred ſcriptures that God knoweth nothing elſe but what is good, and that hee knoweth not euill, he forgetteth it, not for that his ſcience, his vnſpeakable fulnes of all knowledg doth not reach, apprehendeth not, all what good, or euill is; the meaning hereof is, for that they are vnworthy of his ſight,

his

his taking notice of, his knowledge. I know you not ſaid he to the foolish virgins; and as much to the workmen of miſcheife, of iniquity. Our Lord knoweth the way of the iuſt, ſaid the kingly Prophet *Dauid*. And *Salomon* deliuereth that our Lord vnderſtandeth *the right hand way*. And likewiſe ſaith *Dauid* that our Lord knoweth the howers and the daies, and their time who liue without ſtaine of ſinne, and knoweth not the dayes of tranſgreſſors. Sacred Scripture regiſtreth no more then onely two yeares of *Saul* his Raigne, although he bore the ſcepter forty yeares, for that he liued well but two yeares, and vvithout blemish of ſinne, all the reſt of his dayes vvere inquinated vvith foule and shamefull blotts. *Dionyſius Caſsius* vvriteth that in a Citty of *Italy* vvas found an auncient ſepulcher, on the tombeſtone vvhereof vvere inſculp't

Matth. 25.

Prouer. 4.

1. *Reg.* 13. *Act.* 20.

Dioniſius Caſſius.

vvere theſe vvordes vvritten: Here lieth *Similus* a Roman Captaine, vvhoſe life although long it vvas, yet he liued not in all this time, but ſeauen yeares onely, for during that time, he being retired from Court, and freed from the ſollicitude, the care, the charges vvhich hee had held, dedicated, and fully deuoted himſelf to vertue, & to it's ſchoole, it's exerciſe, it's practiſe. The glorious *Damaſ.* in the hiſtory of *S. Barlaã* and *Ioſaphat* recounteth, that *Ioſaphat* demanding of *Barlaam* vvhat vvhere his yeares, of vvhat age he vvas, had deliuered to him this anſwere; Iam (if I deceiue not my ſelf) forty and fiue yeares old, to many there are runne, ſince I vvas borne: What is your anſvvere, I vnderſtand you not (ſaid *Ioſaphat*) for to my eye, to my coniecture you are aboue ſeuenty? if ſo that you account ſtrictly from the time of my natiuity, you ſay right well

Damaſ. Hiſt. Barla cap. 18.

vvell, and you erre not ought, for I am aboue seuenty; but I can no wayes admitt, they be reckoned more, for they seeme not to me at all yeares of life, nor cã the rest which I haue misspent in the vanities of the world be accounted of. For as at that time being slaue to sinne, I liuing at pleasure, at full swinge of sensuality of my body, and outward man, I was then vndoubtedly a dead man without life according to the inward mã, so farre forth that I cãnot call them, enstile them vnder the title of yeares of life, which were of death, I liued not then: But after that by the grace of our Lord I was crucified and dead to the world, likewise the world to me, and that I haue despoiled my selfe of the old man, and quite cast him of, now I liue no more sensually nor to please the body the spirits enemy, but onely for *Iesus Christ*, and such my yeares liued in I call yeares

of life, of health, ſafety and ſaluation. And beleeue it moſt aſſuredly that all they who are in ſinne, and obey the deuill, and paſſe away, I ſay cõſume their liues in delights, and vaine concupiſcences, are dead and buried, vtterly loſt; for that ſinne is death of the ſoule as *Saint Paul* affir-
Rom. 6. meth. Diuine *S. Ierome* in his expoſition on the third chapter of the Pro-
Hiero. in Aggeum cap. 3. phet *Aggæus* deliuereth. That all the time in which we ſerue vice, periſheth, becommeth vtterly loſt, and ſo is it reputed, as if it had not beene at all, it is reckoned for a thing of nothing. It is recorded of *Titus Veſpaſian*, that being at ſupper one day, when hee called to minde, that he had donne no good office for any one, that he had not been to any beneficial, to all the ſtanders by, to each one preſent, with reſentment, with ſenſiblenes, and not vvithout greife hebreathed forth theſe words.

O my

O my friends hovv much I am perplexed, and afflicted that I haue paſſed of this day vnproffitably, that I haue loſt this day. Let the Chriſtian obſerue vvell, let him knovv that the day vvhich hee hath ill paſſed, hath ill ſpent, let him account it not his, that in it he hath no propriety at all. And that this is euident *Seneca* vvitneſſeth in theſe vvordes; that many there are vvho leaue to liue, before they begin to liue. Time vvas benignely beſtovved on vs, ſaith that famous Doctor *Thomas de Kempis*, to ſpēd it well, to employ it well in good workes; not to let it paſſe idely nor to heare, nor to tell Fables, and recount vaine entertainements of time. ah! ſince ſo it is, let not paſſe avvay from you my ſonnes (he deliuereth this to the Nouices of his order) neither hovvre, nor any inſtant of time vvithout ſome fruite, and if ſo that novv and then there ſhall be liberty

Thom. de Kēpis. 1. p. Ser. ad Nouis cap. 7.

of

of enterchanging words of diſcourſe, of ſpeaking among your ſelues or others be giuen, it is not granted vnto you, it is not allowed to you, that any word should be vttered by you, which may not be of good vſe, and profit; for euen as you haue to giue God Almighty an account of each idle world, ſo likewiſe you muſt doe of all the time you haue loſt, and ill employed. *Ludouicus Bloſius* among other aduertiſements, other counſailes which he deliuereth to him, vvho newly beginneth to practiſe a ſpirituall life, ſaith, that he ought to value, *waighe* to a graine times worth, and account the loſſe thereof, be it neuer ſo litle. And the myſticall *Thaulerus* among other leſſõs, & counſailes which he giueth to religious ſayth: Carry your ſelues in ſuch mãner that you haue great care, as of the eſchewing of the moſt peſtiferous, moſt mortall poyſon, of the

Ludou. Bloſius.

Thauler.

the losse of any time. And likewise one of the officers of the exchequer, and of the accusers that the day of Iudgement hath against vs is to be that of time, according to which the vvords of the Prophet *Ieremias*. are inculcated, giueing vs to vnderstand, in his Lamentations *Vocauit aduersum me tempus.* My Lord against me called Time for vvitnes. The vvhich place the glorious Doctor S. *Thomas* shevveth to be at the day of doome, for that among other things that there are to accuse vs, one vvill be found to be that of time. And in that place it is it's office to contest vvith sinners, vvho are insensible, dull, blockish; and with all the vniuerse, all the vvorld, applying it self, addicting it selfe vvholy and zealously for God his honor, and it's owne, accusing them, and against them requiring iustice for the heauy offence vvhich they against their Lord, and his

Ierem.

Thom. de Aquin. Sap. 5.

his creatures haue treſpaſſed in, with abuſe of them, with iniury donne to them, and diſgrace, and for drawing theſe creatures by force, & whether they would or not, to the end they might ſerue them in their ill courſes, miſled waies, and monſtrous vices.

The end of the ſecond Chapter.

THE THIRD CHAPTER.

How God abbreuiateth, shortneth, yea taketh away time when there is great want thereof to him whosoeuer, who tooke no care thereof when he possessed it, nor sought he ought to make good vse thereof according to his duety and power.

ALthough that solemne oath of the Angell, (of which we haue spoken of in the first Chapter) that a day will come whē as time shall haue his end, that the day of vniuersall iudgement for all in generall shall be accōplished, shall haue it's cōclusiō, after which there is no time to deserue well or ill, nor to doe pennance which may be of any profit, and for any each man in particular in the last day, last period of his life, in vvhich he vvill hope, and there vvill be his particular iudgement: Not with-

withstanding it is much to be feared; and to be seriously considered that customarily God Almighty vseth, for chastisement, and deserued punishment to bereaue a negligent and altogether careless sinner of time, to shorten his life, because he doth not anaile himself of time, as he ought seeing that it is spent ill. So teacheth the glorious *S. Bernardine of Siena*, and he to proue it citeth that place of the *Apocalypse*; *Si non vigilaueris, veniam ad te tanquam fur*, If thou watch not I will come to thee vnawares like a Theife. Hence is it that God Almighty threatneth a careles sinner, whose manner was to post of his conuersion and pennance from day to day, it seeming to him that he had time, I and euen time more then was sufficient, very aboundant, and he thus deliuereth himselfe: Be not too negligent, be not careles, play not with time,

Bern. ser. 3. cap. 4.

mocke

mocke it not, nor value it for thine owne ſurely, and certainely, nor at thy extent, nor ſo much at thy command, as thou imagineſt, as thou dreameſt; awake, ſleepe not I ſay, ſtand on thy guard, leaſt death come on thee as a theife is wont to doe when he entendeth to robbe, and that by a ſuddaine aſſault it reduce thee into a miſerable exigent, and all this without that thou know the houre of its approach. A theife cómeth to doe miſcheife, and taketh the goods which are not well looked vnto, not carefully preſerued, and with ſuch diligence which is required, whiche they deſerue, and ſuch like is time in the houſe of a ſinner. And hence iuſtly our Lord abridgeth him thereof, for that he doth not ſpend it in ſuch ſort that thereby he may gaine, and exchange, and make himſelf very rich and happy. And anſwerable to this our Lord

ſaith

ſaith by his *Euangeliſt S. Matthew*: To him that hath, more ſhall be giuen; from him who hath not, ſhall be taken away, what he had or ſeemed to poſſeſſe. The iuſt man eſteemeth time his owne, and is thereof Lord, and Maiſter, for that hee well knoweth the vſe thereof; and to this he who is maiſter of time, more time ſhall be afforded him at the period of his life, more ſpace to recollect himſelfe, to examine, diſcuſſe, and purifie his conſcience; and he ſhall haue aboundance, he ſhall be ſupplied with fulnes, all plenty will be beſtowed on him as compleate indulgency, plentifull grace, and infinite glory, and he is not Lord of time, who whilſt he liueth doth not vſe it carefully and tenderly; hence when as thus deceiued by the deuill, with his dilation, with his deferring this amendment, he thinketh that yet he hath time, he ſhall be found by God

his

his iuſt iudgement to be depriued thereof, ſpace of repentance will be wanting vnto him, either by ſuddaine death, or by ſome vnhappy chance, or other: all hitherto are the vvordes of the glorious *S. Bernardine.* And hence is it that ſo often our Lord doth admonish vs to watch, to be vigilant, for that vve knovv not the day, the hovver in vvhich our time shall haue it's end. And the holy Church, as a ſolicitous, carefull and moſt tender mother doth counſaile vs in a reſponſory, in anſvvere deliuered in the office of Lent, the ſelf-ſame ſaying: Let vs amẽd that vvherein hitherto ignorantly vve hane treſpaſſed in, Oh! let it not come to that exigent that hereafter vvee ſeeke for time of pennance, vvhen it is not to be had. And to this purpoſe that God, cutteth of his *Matth.* 25.

thred of life immaturely, vvho auailed not himselfe therof to serue him: the glorious *S. Bernardine* of *Siena* recounteth a most fearefull and maruailous accident vvhich happened in his time: amongst the *Catalonians* next neighbours to the Kingdome of *Valencia*. A youth arriued to eighteene yeares old had bee̅ most disobediēt to his parēts, and altogether disordered, vvho oftētimes bare no reguard of thē, tendred no duety; for punishment of such his mildemeanour God Almighty subtracting his assistāce from him, he became a great robber, for vvhich he vvas hanged in the same Tovvne vvhere he vvas bred, and being their hung on a gibet, and dead, and in the presēce of all the people there assēbled vvas eene his beard to grovv,

and

and that in like manner the haire of his head grevv, that there hee vvas ſeene to haue a vvrinckled face; alſo his head vvas all ouer gray, and in ſemblance, in countenance, he vvas not vnlike to be of the age of foureſcore and tẽne yeares, vvhich made them all admire, yea and affrighted them; the Bishop of the Dioceſſe being informed hereof, commanded that all the people should poure forth their feruent prayers, he in like manner doeing the ſame, deſiring of God Almighty if it vvere his diuine vvill and pleaſure to reveale this myſtery. A vvhile after he craving ſilence and audience, and ſpeaking vvith a loud voice deliuered thus much: Novv yee ſee (my ſonnes) that this youth died at eighteene yeares old, and here he ſeemeth in his countenance to be

foureſcore and tenne yeares old, Hence vnderſtād that which God Almighty is pleaſed to teach vs, vvhich is, that really according to the courſe of nature he had to liue to the yeares of foureſcore & tēne, and ſo many had he runne, had he been obedient to his parents, but in regard of his ſinnes, and diſobediēce God Almighty hath permitted him to dye a violent death, cutting of ſo much time of his life, as is betvveene eighteene years and foureſcoure and tenne; and that all the vvorld might hereof take expreſſe notice, it vvas his diuine vvill to vvorke this miracle. *Saincte Hierome*, that rare diuine, vſeth theſe vvordes, that the shortnes of life is a chaſtiſemēt and iudgement of ſinnes, and hence is it that our Lord hath abreuiated, and cut of short the life, and yeares of men

S. Hieronym. Epiſt. 21.

from

from the beginning of the world to this day. God decreed that the life of king *Ezechias* should be leſſened fifeteene yeares of vvhat he vvas to haue liued according to the courſe of nature, and yet againe he gratiouſly granted him them, through his teares, and hearts ſorrow. And to this purport ſaith *Haimon*, expounding the wordes of the Prophet *Iſaias*, our Lord hath heard thy prayers, and thy teares obſerued indulgẽtly, is pleaſed ſo adde fifeteene yeares to thy life, that euen as he ſpake to Adam conditionally that he ſhould be immortall if ſo that he obeyed his diuine commands, euen ſo in God his predeſtination vvere giuen theſe yeares to king *Ezechias* ſo that liuing vvithout ſinne he vvere not ſvvollen, and puft vp

Iſaias 38.

Haimon in Iſai.

vvith pride, and euen thoſe vvho were foretaken vvith pride, vvere mercifully reſtored through their humility. *Viri ſanguinum & doloſi non dimidiabunt dies ſuos*, ſaith the Prophet *Dauid*: Bloody men, and men vvho deceiue ſhall not runne out their race, ſhall not liue halfe their dayes, vvhich is as much as to ſay more cleerly, they ſhall not liue the moity, the halfe of their age, vvhich they ſhould runne out, if ſo that they had ſpent their time vvell. Sinners thall not obtaine and enioy as they deſigne and think, for euen as onr Lord ſaid to the *Iewes*. *Auferetur à vobis regnum Dei, &c.* The Kingdome of heauen is to be transferred from yee, and it will be beſtowed on an other people, who may make vſe thereof, and yeild fruite, and may better know, and value it. Euen ſo God will

Pſalm. 34.

Matth 21.

will abridge ſinners of time, for that they produce no fruite therein, they doe no good, and he will beſtow it on them, to whom it may deſeruedly be giuen, and who know to make right good vſe thereof. Thoſe words of *Dauid* the Prophet in his hundred and one Pſalme, *Ne reuoces me in dimidio dierum meorum*, in which he petitioned our Lord, that he might not be taken of, that he might not dye in the midſt of his dayes, rather according to the expoſition of ſome, it is as if he should ſay: My God cut not the thred of my life, let not me dye in the middeſt of my daies, for this time and age is the dangerouſeſt time, euen the gulph of life, full of idle cares, phantaſies, and many vaine and miſvnderſtood courſes, and farre more dangerous is it to dye in theſe yeares, Pſalm. 101.

then in an age compleatly runne, in it is not the ſame ſecurity nor in it the ſame confidence, alas! the ſame truſt.

Other deliuer the ſelf-ſame according to what vve diſcourſe in other vvordes: I feare my Lord: I feare my Lord that for my demerits, my ſinnes, and for that I haue ſo ill ſpent my tyme, that thou vvilſt shorten my life, vvhich punishment thou didſt therefore inflict on ſome; and hence is it that I humbly craue of thee that thou take me not avvay inſeaſonably, in the middeſt of my yeares and daies, but that I may runne them out, accomplish them vvhich thou determinedſt of, had I been correſpondent to my duety. The holy and moſt patient Iob ſayeth in like manner of a ſinner:

Iob. 15.

Ante-

Antequam dies impleatur peribit, &c. Before that his time shall be run, he shall dye, and his hand is to become arid, dry; to fade, to perish euen as a branch of a vine in his firſt blooming shallbe withered; which is as much as to ſay, that in greene yeares before a full age run he shall dye, and that his life shall be shortened and shall be cut of in the midſt of his dayes, as the dayes of an vnworthy and vniuſt poſſeſſor. And beſides that it is a great punishement here in the world, to come it willbe greiueous and of great torment to the condemned the remembrance of the time they had, and let ſlippe without makeing vſe thereof, and to ſee that they failed thereof which was to be well employed, as for a better time. It is read in the booke of

of the ſeauen guifts, that a Mõke of *Claraual* deuoute, and of a good and tender conſcience on a time perſiſting a lõger time in his prayers then was his cuſtome, heard a dolorous ſad yea and moſt lamentable voice, as euen of one who miſerably plained, ſighed,, and breathed forth grones, and the religious earneſtly beſeeching God Almighty with feruent teares, that the meaning thereof might be declared vnto him, the voice which he heard anſwered him: Iam the ſoule of ſuch an one a ſinner (calling himſelfe by his owne name) and I lamẽt my misfortune ãd condemnation, and among all the torments I poore wretch in this my miſerable eſtate ſuffer, which doth not torment me alone but alſo the reſt of my company moſt extremely, and mooueth bitter greifes,

greifes, woefull weeping and lamentations, is the remembrâce of the grace and mercy, which our Lord the Sauiour of the world hath offered, of which we haue made no account, no reckoning at all; as alſo the memory of time which we haue loſt, yea and to too ill employed alas! being made capable to gaine in ſo short a ſpace ſo much mercy, and ſuch like rich and innumerable treaſures; and this worme and remorſe will alwaies be gnawing their hearts and entrailes. And the glorious S. *Bernard* in one of his ſermõs entitled, of the Fallacyes and wyles of this preſent life, sheweth, how it enſnareth, entrappeth and deceiueth ſinners, one while vnder the perſuaſion that it is long, that they may a great ſpace run on and deferre their pennance; in ſuch manner doth

S. Nicol de Keſſ

Bern. ſerm. de falaciâ præſentis vitæ

doth it winne them, ſo ouercome are they by this meanes that they neuer make vſe thereof, that they neuer doe pennance; and otherwhile making the ſame short, very breife, that they may ſay, life is short alas! a breath, a blaſt, hence let vs haſten to enioy all the flowers, delights, and paſtimes of the world, leaſt that we be depriued of them, before we take notice of thē: He farther among many other remarkeable thinges deliuereth that God Almighty doth shorten their paces, their walkes, their courſe in the midſt of their pleaſures, their delights, ſeeing their shamleſnes in offending him, and he cutteth of both their time and life, for that they who will not leaue to ſinne willingly giuing themſelues ouer to their diſordinate

Sap. 2.

dinate affections, treſpaſſes, and vices he abridgeth them of time, taketh away their longer life, and maketh them to leaue their further practiſe therein neceſſarily through death.

And hence doe many ſinners dye vvhether they vvill or noe, for that the world conceiueth, that it is for accidents or in diſpoſitions occulte, hidden, or for manifeſt occaſions, notwithſtanding that thoſe dayes which they paſſed in ſinne, were not (as we haue already ſaid) truely good, were not well ſpent, nor the life candide and ſincere, but shadowed, and alas! painted, I wis. Hence is it that in holy ſcripture ſinners are valued as dead. The vviddow (ſayeth the Apoſtle.) who liueth in pleaſures, is dead: *Tim. 5.*

And

Apoc.3. And our Lord ſayth in the *Apocalypſe* to a Bishop vvho liued not anſwerable to his calling, who liued not according to his duety: Thou art thought to liue; the opinion of the world is no otherwiſe, but notwithſtanding I knovv, Thou liueſt not, I ſay thou art dead, and ſo doe I value thee, when thy ſoule is dead in thy living body; hence ſay I, that a ſinner is ſaid not to liue but retaineth onely the name of a liuing creature. And if the time which he paſſeth in vice, he liueth not, to ſpeake properly, and that God Almighty cuſtomarily taketh away the halfe, he liueth much leſſe time then the world apprehendeth, he ſhall proue short and ſcanted of time, of dayes. But what? the iuſt farre otherwiſe liveth a fairer, yea and a longer age then

then the world imagineth, and full of dayes; and timely and in his good ſeaſon his maiſter will cut him of from the tree.

The end of the third Chapter.

THE FOVRTH CHAPTER.

That euen now whilſt we haue time it concerneth vs to take paines with feruency, and ſpeed, and that we ought to employ it well.

IF time be ſo precious, and that it was giuen vs to operate well, and to labour in the vineyard of our Lord all the day to the ſetting of the Sunne, and that if ſo that we auaile not our ſelues thereof, it wilbe taken from vs, that we ſhall be vtterly depriued thereof, and that it ſo fall out that it will faile vs when we moſt deſire it and haue moſt neede thereof, it will ſtand with good reaſon that we employ it well and that vve be very ſolicitous thereof, and that

vve

we make all haſt to labour and to trafficke therein to make right and ready vſe thereof: And euen ſo doth *Eccleſiaſticus* aduiſe vs, ſaying: let thy hands labour in their vttermoſt abilityes, earneſtly, diligently, feruently, and ſpeedily. all he deliuereth is as much as to ſay: let not there be in thee any good thought, which thou canſt remember, which thou keepe not, and which thou procureſt not to conſerue; nor good word which thou maiſt come to the hearing of, which thou harken not to, or what in duety and charity thou ſhouldſt ſay, that thou ſpeake not, nor good worke that thou canſt doe, that thou doe not; without looſing occaſion or time. And further he deliuereth, that what thine owne can doe, ſeeke not a ſtrangers aſſiſtance, for thou muſt by *Eccleſ.* 9.

no meanes truſt thy ſaluation on others, nor muſt thou think or imagine ought that thy ſeruant, or thy friend, or any whoſoeuer in the world is, are to winne heauen for thee: thou iocundizing in fulnes of delights: I tell thee plainly and indeed that thy hand, thine arme, thy ſtrēgth, thy vertue are to worke and bring this to paſſe, & thou muſt labour with great deſir, much earneſtnes, and maruailous ſolicitude, and moſt vigilant care, yea and with viuacity, euē to all ſpeed, for that life paſſeth and ſuddainly flyeth avvay, and vvhen ſo that thou leaſt thinkeſt on it, the ſunne vvill ſet, and euen then indeed shalt thou be heartily glad, that thou haſt taken much paines, for that proportionably ſo much more vvil bethy revvard, and thy reſt. And the reaſon vvhich is deliue-

red

red by Eccleſiaſticus of all vvhich is foreſayed is, for that after this life (vvhich ſo ſvviftly runneth his ſtage, his courſe) no vvorke either of reaſon, or vnderſtanding, or the act of vvill, or any ſuch faculty or povver vnder what title ſoeuer it be, ſhall be of any validity, any force, of any fruite, any commodity, or benefit whatſoeuer hence to deſerue grace or glory.

The ſeauen fruitefull, and moſt plentifull years (figured, deſigned, noted by the ſeauen fatt kine which Pharoah ſaw in a dreame) ſignified the time of this life, which by weekes (each weeke cõpriſing ſeauen daies) goe on ſucceſſiuely, making their returnes and running their courſe; but after are to ſucceed other ſeauen yeares (which will be all that other ſpace of time, wherein the other life, *Geneſ.* 41.

which is without end, and ſo shall endure, shall laſt, haue being and continuance) figured, deſigned by the ſeauen leane, and euen hunger-ſtarued, kine barrē & without any ſtuffe of deſerte. Therefore in imitation of the diſcreete and prudent *Ioſeph* fill thy Granaries (my Sonne) thy corne lofts, and make thou prouiſion for time of want, for time of dearth; for if ſo that thou deferreſt thy gathering of *Manna* vntill the *Sabbath* of the other life, the other world, it will not auaile thee ought, rather it will proue vnto thee wormes, for that there will be in thy ſoule (as we before ſaid) a perpetuall worme, and ſtinge of conſcience. Faire beyond what tongue can expreſſe was *Rachel* the moſt beautifull, but shee was barren, and on the other part *Lya* was farre from being

Exod. 16.

Geneſ 30.

being beautifull, farre otherwiſe shee was very homely, oh! farre inferior to ſuch an excellēt cōelines with gratious beauty, yet was this *Lya* fertill, shee was fruitefull. The life to come is beyond all account moſt faire, moſt ſweet, moſt amiable, but it is barren, for alas! yea euen alas! there meritorious workes haue no place, haue no being at all; ſuch like are onely and ſolely proper to this time, to this preſent life; which although in comparison thereof it is duskish, foule, and full of trouble, full of anguish, yet is it notwithſtanding fruitefull and hath in it this good, that prepareth and bringeth forth good workes, and meritorious, with which grace is encreaſed, and glory is acquired, and who ſo will not regard it and entertaine it's tri-

bulations and it's paines, and will not endure it's molestations, it's vnquietnes, and will not mortifie himself in the customary waies thereof, shall not here-after enioy the most comely, yea and most beautifull *Rachel*. Giue thy earnest attention oh Christian, make all the speede thou any waies artable to vndergoe, for hereafter thou wilt be bereaued of all power, for it will be found impossible for thee to auaile thy selfe of ought to thy well being Wee are all of vs worke men, hirelings, and iourney-men, we worke from day to day, so it clearly appeareth to be voide of all reason that we passe ouer our time of life in idlenes, either in delights, or nicenes, as if we were great Maisters, great Lords, great Potentates. Before *Adam* sinned God Almighty placed him in a place of delights,

Matth. 20.

Gen. 3.

delights, it was Paradiſe, which he wrought and finished with his owne hands, to the end that in this gardē, à place of pleaſure, he might entertaine himſelf, might enioy his time with content, with great delight and ſingular recreation; but after his delict, his ſinne, expulſing him, yea and banishing him from thence, made him a labourer, a paines-taking man, and a workeman on his owne vine, alas! contemplate here his eſtate: Well ſince ſo it is, labour, take paines, and be very ſolicitous, and make all the haſt poſſible (my good friend) if ſo that thou haſt a minde to liue without want, and to dye rich in ſpirituall goods, in heauenly treaſures. And for ſo much as that mē vnderſtēd not thus much, (to ſpeake more plainly) for that they will not, deſire not to ap-

prehend, to weigh and theron conſider, they conuerte the vine that is ſo fruitefull into gardens and places of pleaſure, and of ouerweaning curious and nice ſolace, alas! and many are ſo vainely gihen ouer that their ſence muſt be entertaind with odoriferous ſmells and curious perfumes; and many of ſuch appeare to be like to King
4. Reg. 16. *Achaz* of whom it is written, that when as he had veiwed attentiuely the *Altar* of *Damaſcus*, he ſent the the modell thereof from that Citty, and draught to *Vrias* the Preiſt, who erected an *Altar* according to to the King's deſigne, and appointment; but the *Altar* of braſſe, and of other mettall which was to that very time before our Lord, he cauſed to be paſt of, ſent avvay, and that it ſhould be no more ſeen in his temple, nor in his preſence.

My

My meaning, my application is, that novv a dayes are many Chriſtians vvho beleiue, and adore a God; but hovv? On the *Altar* of the *Gentiles*, for their liues are correſpondent, anſwereable to theirs, they liue euen as they were heathens, giuing themſelues ouer to as many ſumptuous entertainemẽts, pleaſures, voluptuouſnes, & height of delights as they can inuent, any way finde out, and are able to compaſſe, without taking notice diligently from time to time what are thoſe things vvhich the appetite requireth of them, nor doe they make any reſiſtance, farre othervviſe they giue thẽſelues ouer to ſenſuality, to that vvhich vtterly deſtroyes them. Oh Chriſtian! I ſay oh Chriſtiã! tame thou this thy body, bring it vnder, bring it in to true ſubiection, ſet it a worke with

the

the paines of a Chriſtian labourer ſolicitouſly, moſt carefully and moſt ſerious to make thy vine fruitefull, prune it, breake vp the ground about it, open it at the roote, then trench it, and manure right well thy ſoules inheritance, and hence will plainely appeare to thee how thy ſenſuality declineth, yea abandoneth his willfulnes, his folly; yea franticknes, and in it there will not be ſo many bryers, brambles, and thiſtles of ſinne; euen ſo to the end that the children of *Iſraël* should not encreaſe, not become willfull & ſtubborne, but that they should liue in ſubiection and ſlauery, *Pharoah* made them worke hard, and aſſigned them
Exod 1. their daily taskes, which were not ſmall ones, but heauy and very toileſome Oh! Chriſtian take notice of this good and happye time

time, herein take care of thine owne houſe; ſet it in order, that it may not be ſaid to thee as to the *Iewes*: The *Kite*, the *Storke*, and the Swallow know their time, and they well vnderſtand how to aduantage themſelues, to worke their endes, to winne their benefit, but *Iſraël* taketh no notice, enquireth not, hearkneth not after the time of it's viſitation, help, and redreſſe, nor taketh it hold, no nor knoweth to make his good vſe, opportunity; and hence he will lament hereafter moſt bitterly, and will deerely wish for that which now he eſteemeth not, he valeweth not, nor indeed knoweth. The people of *Iſraël*, the riuer *Iordan* dry, and that hence they were well aſſertained of free and ſafe paſſage, leaſt that they might let paſſe ſo good an opportunity made all the haſt poſſible

Ierem. 8 7.

Ioſue 4.

poſſible to goe over it, vvhich they did moſt ſecurely; and had they never ſo litle delayed likely they vvould vnhappily haue found the paſſage barred, ſtopt, by no meanes to be paſt. To morrovv is nevet ſecure, alas! it is not in our hands, vnder our command and vvill, and if ſo that vvhat you can doe to day, you practiſe not, you put not in proſecution, apply your ſelfe vvholy to God; it may ſo fall out that to morrovv you cannot, that to morrovv you be abridged of all meanes therevnto tending. If to day, ſaith the Prophet *Dauid* you heare the voice of our Lord, vvho inviteth you, and calleth on you to repentance, and amendmẽt of life, deferre it not to the next day, in ſuch mãner hardning your hearts. Looke on thy ſelf, behold thy ſelfe, poore vvretch that thou art,

Pſalm. 95.

art, alas! thou art an ignorãt ſinner and dimmely ſighted, yea blinde, that the devill to deceive thee, ſaith, allovv me this day to my ſelfe, and that thou giveſt to God, offer vp to God the next day, the ſelfe ſame vvill he deliver the day followving, in ſuch ſort as that he vvill dravv thee on perverted and loſt alas! to vtter ruine. There hath been obſerued (*Saint Baſilius* reac- counteth) a marvailous craft of a ſmall bird (which according to the referẽce of *Elianus* is the Partridge) vvho ſeeing à fovvler approach nigh the places vvhere his young one's were in their neſt, fearing leaſt he ſhould approach nigher he vvould diſcouer, and take them (for they knew not yet their wing, they vvere vnready in flight) ſprung vp from her neſt, and boldly ſhevved her ſelfe before the

S. Baſilius hom. 13. exhort. ad Bapt.

the fowler, hence gathered that he would ſpeedily follow (as thus inuited) her with all attention, and that by this meanes would forget the neſt, and her young birds, her litle ones, taking ſo tender care of them; and when as the fowler ſought after and proſecuted this partridg, and that hee tooke himſelfe moſt certaine of the taking of her, yea euen ſo ſure, as if ſo that shee vvere in his hands, shee made à flight with à ſmall turning about, and hence got aduantage, and in this manner flitting and fluttering hence and thence, aud attending to ſuch various motions, at length got the vpper hand; and in à vvord by theſe vvayes deceiued the fowler of his expectation, and in ſuch manner perplexed him and kept him buſy, vntill that the young partridges by litle, & litle, by short

skipps

skipps & turnings vvearied, & like ground pines betooke themſelues into à lovv and ſafe place, there hiding themſelues very vvell: then their notably ſubtle damme made à great flight, & deceiued the fowler, yea put him into à great rage, that he could neither catch the damme, nor her young ones This euen ſelfe ſame practiſe is that of the deuill, to deceiue thee, alas! to cheate thee (blind and ſottishly-ignorant ſinner) and in like manner he detaineth thee, yea and entertaineth thee vvith shadovved, and falſe pleaſures, falſe delights, yea euē from day to day, and yeare to yeare, yea and alas! too many, and many, vvith à falſe gloſed hope, ſophiſticated all ouer that time vvill be ſufficiently afforded and ſupplyed for repentance, yea and vndoubtedly, which if it happē not

to

to day, either it vvill fall out to
Act.10. morrovv, or next day, or some o-
ther day, at one time or other (as
if so that dayes and time vvere at
thy command vvhich God Al-
mighty hath reserved to himself
onely) to the end that thou casting
avvay thy time in such manner, &
the present opportunity thereof,
that time faile thee altogether, &
that thou become in such state
that thou haue that for vvhich
thou may bevvaile for euer. Grant
it good to conuerte one's selfe to
God (deliuereth the glorious *Au-*
Aug ad fratres in eremo. *stine*) yet thou sayst, and boldly, I
vvill change my life to morrovv,
I vvill be another manner of man
to morrovv, I vvill serue God to
morrovv. Ah! poore vvretch if to
morrovv, vvhy not to day? for
there is no trust, ala s no certainty
of to morrovv, therein is no secu-
rity

rity at all; pray ſpeake plaine and vnderſtandingly, like à vviſe man vvho knovveth the vvorld; are vve not ſubiect, and dayly expoſed to ſuddaine death? tell me farther, doe not many dye vvithout confeſſion, vvithout giuing account penitently of their treſpaſſes? but you vvill not proſecute your vvay, and vrge that as God ſhall help you, you take notice of no ill in that you ſay, that to morrovv ſhall be the day, vvherein I vvill be an humble penitent, and that I vvill turne à new leafe, and not vnlikely it may be, yea euen this very day? but as God Almighty ſhall help me, what haue you to ſay to me (anſvvereth *Sainct Auſtine*) vvherein ſpeake I ill, that there bee no dilatiõ herein, that this euen novv day, be the day? this being the ſafeſt, the moſt ſecure, hence the beſt? ſo

that obſerue thy will I ſpeake with more reaſon then doe you, for you are not maiſter of any time but of this preſent day, vvhat ſay I? no, alas no, you are not Lord of all the day, you cõmand onely preſents moments, or rather inſtants of time, and well ſo. As nigh as thou canſt, let all thy life be good; wherefore deſireſt thou that it be amended, & become good by peice-meales, and as litle at once as thou canſt poſſible? Thou deſireſt that thy fare be all good, that thy vvife be good, thy houſe likewiſe, thy garments decent, thy ſtockins yea euen thy shoes; doſt thou make more eſteeme of thy shoes, then of thy ſoule? art thou ſo void of co nſideration and iudg ment? hitherto are the vvords of glorious *Sainct Auſtine*. *Seneca* doth diſtribute the courſe of cur life into three

Seneca.

ſections,

ſections, three parts; into time paſt, preſent, and yet to come; and of theſe the preſent is as breife as can be imagined, the time to come is not ours, is doubtfull; of all theſe the time paſſed is certaine and nature hath loſt her power thereof, nor is it in any human power, to make it returne, to repoſſeſſe it. Since ſo it is, that we let paſſe, let glide away that vvhich is preſent to abide for euer and à day vvithout it, and to be ſtated in euerlaſting damnation, and vtter loſſe, vtter ruine, by ſo much the rather (open thine eyes, and be of my opinion, yea my ſentence) that throughout the whole courſe of time, euen frō the time of vſe of reaſon, there is all reaſon, all diſcretion that thou bring forth fruite, that thou carefully looke aboute thee, that thou be prepared, that thou be not

vnready for that time in which thy Lord and Maiſter is to come, and to call vpon thee, ſince that there is not à moment; farre leſſe an hower, in which any one can ſay he may not come, and cite vs to particular doome, wherein revvard is giuen to the vvorkemen of the vineyard, anſwereable to their labour, and great paines. This is *ſaint Ierome* his ſentence, and to confirme what he hath deliuered the parable of the figg tree is oppoſite, and vvell alludeth, to which the planter thereof came nigh being hungry, and entending to ſatisfie his hunger, and earneſt appetite to eate figgs, and found none on the tree, he laid his curſe on the tree; and the ſacred Euangeliſt ſayth that he gaue his malediction on the tree, vvhen as it vvas not it's ſeaſon to beare fruite,

Matth. 21.

Marc. 13.

te, the ſcope of this vvas not much appertaining to the punishment of the tree, but vnder it is meant that men voide of vvorkes are hereby denoted, deſigned, ſo much is ſignified bv the figg tree: for that human kinde is ſeriouſly to attend, is ſtrictly bound at all time to yeild fruite, and hence is it that our Lord vvhen he commeth with expreſſe intention to ſeeke and findeth not, giueth his ſentence of eternall maledi&tion, of eternall damnation.

All things (ſayeth *Salomon*) haue their determinate and preciſe time, in ſuch like manner, that each time is not time, & ſeaſon for all things, but that onely which is proper & ſo appointed for à particular, not for any other whatſoeuer to well being, farre rather for it pro- *Eccleſ.* 3.

ueth to it aſſured hurt, as for example ſake vvould it be conuenient to ſow, vvhen it is harueſt, to grubbe vp rootes, vvhen the fitteſt time is to plant, to ſpeake, vvhen it is beſt to be ſilent, to laugh when it is proper to vveepe? There is no time limited, there is no preciſe time to labour in good vvorkes, to toile on the well ordering, vvell cultiuating the vine of our Lord, each time is opportune, it will be euermore ſeaſonable, in whatſoeuer houre it fall, and in whatſoeuer age, forevnderſtād, and well know that it is not lawfull to ſinne at any time, and that there is not allotted, nor ſet out any time to ſinne in. According to thoſe words of *Ecclaſticus*, to none giue God commaund to doe ill, nor afforded he ſpace of time vvherein to ſinne, but he counſaileth all the world, and

Eccleſ 15.

Eccleſ 4.

and admonisheth each one that they conſerue, that they be tender of time, & that they leaue to ſinne, that they forſake euill, for that this iewell of time was not benignely beſtowed on them to the end they should doe ill, but they should doe well. And the ſtate of an idle man in the perſon of a worke man and day-labourer is alſo reprehended by the maiſter of à family; much more reprehenſion might be and iuſtly laid of him who is more aged, who hath runne à longer courſe of life, alas! à longer time. And if ſo that the Kingly Prophet *Dauid* in the beginning of his Pſalmes, compareth the truely iuſt man, vvith the tree which is planted hard by à current of waters which yeildeth his fruite ſeaſonably, yet doth not he at all imply, he meaneth not that euen as *Matth.* 20.

the tree yeildeth no fruite but in his proper moneth and destined time of yeare, and not otherwise; so hath the iust man to tender his one dayes, moneths, and precise times, strictly determined of, and not in any other, but vnderstand aright that euen as that the owner of a tree, which giueth fruite in it's due season, would cut it vp, and grubbe it by the roote were it not so: euen so man ought to doe his duety, according to his vocatiō, his being and his profession timely, now man's time runneth the full end, and whole course of his life. And so it is aduised, and coūsailed in the name of God, that it is expedient for a man to pray euermore, yea and without ceasing, and to be alwaies watchfull, and awake with a burning candle in hand, for that it is not

Luc. 18.

Luc. 12.

known

known at vvhat time his Lord and Maiſter will come to reckon with him; and that he be à good accountant of what is laid out, and receiued of thoſe thinges which were comitted to his charge and of the profit of the vineyard which they let and ſet, and of his traffique and commerce, all which are manifeſt tokens, that at all times our Lord requireth of vs that we bring fruite and he that ſo doth is valued to be à true ſeruant, à true, à prudent, & à moſt diſcreet ſeruant. And the time which man is maiſter of is the whole time of his life; vvherefore after it (as the Angell hath ſolemnely ſvvorne) time hath to haue no more being. The tree vvhich the *Euangeliſt S. Iohn* in his Apocalypſe did ſee (which euer more and at all times bare fruite, & each moneth gaue it mature, ripe, all which

Apoc. 1.

Apocal. 22.

was

was very wholeſome, yea and euen to the very leaues of the tree) is an embleme or figure of the iuſt man, who alwaies, and in all times beareth fruite, as vvel in each moneth, as alſo in the vvhole courſe of his age, and vvhatſoeuer he attendeth to is of great benefit and ſingular profit, alwell his thoughts, as alſo his workes, and words.

The end of the fourth Chapter.

THE FIFTH CHAPTER.

How iuſtly the ſluggish deſerue reprehenſion, and who are ſo called.

AMong all men (ſaith *Seneca*) thoſe cheifely yea and onely are to be accounted idle, leaſt buſy, though moſt ſerious, who employ themſelues, giues themſelues ouer quite to the practiſe of piety and wiſedome, and theſe ſolely and onely liue, for that hence they doe not alone conſerue, and well keepe their owne time, but likewiſe they annexe to their owne dayes, other ages, and other times, for that which they haue gathered and are made Lords of turneth to their vſe, their profit, their well being & hereof they auaile themſelues, hereof they *Seneca de breuitate vitæ.*

they make singular benefit. This vacancy, this idlenes so well employed is laudable, is worthy of all praise indeed, let this apart thus
Iob.15. vnderstood, all other vacancy, all other idlenes which is really such, and so esteemed of, so truely valewed, is right worthy of reprehension: euen as the bird was ordained to fly, so is man to labour, to take paines. And of this vacancy, this
Seneca. idlenes speaketh the same *Seneca*, that it was the sepulcher of a living man; in such sort that an idle man, not employed, and one who addicteth himselfe to nothing but idlenes is buried therein, and in extreme danger to fall into many sinnes and greiuous trespasses against God. Hence is that *Ecclesia-*
Eccles. 33. *sticus* deliuereth that idlenes hath occasioned much malice, much sinne; our *Seraphick Father S. Francis*

in

in one of his rules calleth it the enemy of the ſoule: and the glorious *Auguſtine* ſayeth, that it will neuer come to paſſe, nor can it be that à Citizen of heauen be freind of idlenes, of ſluggishenes. And *S. Chryſoſtome* profeſſeth that idlenes is a part of vice, or to ſay more oppoſitely is no part, but is the occaſion, and peruerſe roote, for that it is the teacher of all ſinnes and director to them. The great Anthony ſpake earneſtly yea and cryed out with à loud voice in the heremitage, which voice was heard in heauen, and theſe were his wordes.

Auguſtin. ad fratres in eremo. ſer. 19.

Chryſ. hom. 18. in ca. 4. ad Epheſios.

O my God, and my Lord, true Samaritan, and true wateh, and protector of ſoules, and bodyes, reſuſcitate in me, raiſe a new in me thy grace newly enable me herewith, and grant vnto thy ſeruant, ſo much mercy, that

that indulgently thou permit not, that I euer be in the deſert idle: to theſe his feruent acclamations is anſwered from one of heauẽ from ſome one or other appointed meſſenger of God: *Anthony* deſireſt thou indeed, in earneſt, really to pleaſe God? then doe thou pray, and vvhen ſo that thy ſpirits in prayer are enfeebled are become weake, then labour, let thy hands worke and euermore entertaine thy ſelf in ſome what or other, doe but thy endeauour, ſo will the diuine fauour neuer be vvanting vnto thee. It was the ſentence, the iudgement of the Fathers, who liued in *Egipt*, that one Deuill waited to doe miſcheife through his temptations to one onely monke employed, but on him who is idle, many attend; yet for that of this idlenes, of this ſluggiſhnes, of this remiſſenes

Caſſianus lib. 10. collat. c. 3.

remiſſenes much hath been vvritten, and that hereof hath been various diſputes on one & the other parte, and that my principall aimeth at the ſpirituall, againſt that ſluggishnes I will arme my ſelf, I will moore proceſſe againſt it by making apparant to many(who in their opinions are well employed) the deceipt hereof, declaring and ſufficiently prooving, that they are no otherwiſe to be valiewed then idle perſons, and that they looſe their time, and that ſo it is, and no otherwiſe with them, alas! For neceſſarily you muſt grant that he is an idle & ſluggish man, vvho maketh not the ſame vſe of time which is conformable to it's vſe, to it's end, for vvhich God Almighty beſtowed it, yea farre other wiſe employeth it vnlawfully and vniuſtly, vvhere appeareth that nothing

nothing in such his course goeth, or can any waies tend to God his seruice or to the benefit of his neighbour, nor can they be made good as to any vpright, laudable, and praise worthy end. And euen so as many handy crafts men there are, and labourers, and Merchants, and tradsmen, workemen, and iour neymen; Kinges, Princes, Counsailors, Aduocats, and Officers, & all and each persō vnder the Sunne loose time, when so that they employ it in workes, practises, actions, and offices vnlawfull and prohibited by the lawes, and diuine decrees, and not with the end and intention for which they ought to be made vse of; or liue so careless that they doe not ought which is good and meritorious, for (as vve haue said a while since) that God neither gaue man time to doe ill,

no

no nor be ſluggish, and he that employeth his time ill, he in the preſence of God is idle. In vaine hath he been endowed with à ſoule, who with it hath alwaies treſpaſſed againſt God, and alas! in vaine hath any ſinner what ſoeuer retained it, all that time in which he hath been in mortall ſinne, yea and in vaine I further ſay haue they it now who are in ſuch ſtate; and their ſoules (ah!) haue been idle all this time, for albeit they haue made vſe and dayly doe thereof & of its powers for other workes, actions, practiſes, and ſeruice, but for this as à principall end vvere they herewith enformed, and hence was it that God gaue it, that they ſhould ſerue him (which eué *Seneca* himſef came to the knowledg of: when he ſayd, God Almighty created all exterior thinges *Pſalm.* 14. *Seneca.*

of leſſer ranke and quality in the world, to ſerue human body, and the ſame body he created for the ſenſes, and the ſenſes for the ſoule; and the ſoule, that it might contemplate, and feruently loue the diuine beauty) all the time which mã paſſeth in ſinne, or employeth not in the ſeruice of God he is therein idle, yea and moſt vaine. And although you call your ſelfe à buſied King entertained by your graue and waighty affaires, or à Counſellor, or handy-craftſman, or ſeruant &c. I will enſtile you herein à lazy & lither chriſtian, and à ſluggish and idle workeman in the houſe of God, in what appertaineth to the ſeruice of God, & for idle & for nought vvorth in this kinde of ſluggishnes milliõs of people ſhall be in hell, vvho according to their hallucination, their miſdeeming,

their

their alas! miſſecouceit, thought that they were not idle, farre other wiſe that they were alwayes attẽtiue on affaires. All the howers ſpẽt in vnlawfull games, murmurings, grumblings, detractiõs, and in writing and reading vaine letters and laſciuious bookes, and prophane bookes, which often haue corrupted formerly chaſt ſoules, to chãge their ſuch purity to dishoneſty; and they and thoſe houres which are ſpent in ripping vp and giuing ſentence, giueing verdict on the liues of others without giuing reference to the party, & with his being heard, yea without that he hath any the leaſt notice thereof, and euen vvithout that the Iudges be vvell and plainly inſtructed in the trueth neuer informing them as they ought, & as iuſtice, & charity exacteth at their hãds, who is there,

who will ſpare to condemne them as idle, as ſlugg:ſh, as il employed, and hence conuince them of their aſſured loſſe of time? And all thoſe houres which thou haſt ill ſpent (which are not few, too many alas!) O yee vaine women in the dreſſings, in your deckings to enſnare, to entrap, to captiuate ſoules yea and to enthrall them, to ſubiugate them alas! to enſlaue, occaſion free wills to yeild, pray let me knovv from you, can you except againſt thoſe that range yee vnder the ſame iudgement, the ſame cenſure? And the time, the howers, that the ambitious who feede themſelues (as like to *Efraim*, and ſatisfy themſelues with winde, with vanity, ſpend and conſume in deſigning their towers, their airy fabricks, & in the writing in the aire their dreames, chimeraes and crotchets of their

their idle braines, talking to themſelus & ſpeaking with themſelues vvhat the haughty King *Cyrus* (figure of proud *Lucifer*) ſaid thou ſhalt ſee mee in the mountaine of the teſtament, in the ſame place of the North ſide by ſide with it! I will ſo ſeate my ſelf, and ſo place my throne, I ſay ſo high, ſo eminent, that I may ſet my feete on the ſtarres, that I may make themſelues my footſtoole, who is he who will ſay that herein is time ill employed, caſt away, yea miſerably loſt? The time, the houres vvhich the couetous man paſſeth of, conſumeth in his braines, working, and reckoning, how and with what attention, diligence, and intelligence he may aduantage himſelfe, that he may gain more by exchange, and returne herein, by vſe, or otherwiſe rum nating

and varioully diſpoſing his ſpirit, ſolicitous, and againe ſolicitouſly ſerious hereon, hereon making the ſeate of all his care, and as one reſolued, as one decreeing to get by lawfull or vnlawfull meanes, by hooke or by crooke, by any vvaies, who is ſo void of iudgement vvho vvill aſcertaine them that they ſo running ouer their time, vvhen as the moderateſt account thereof be made, theſe things ſhall paſſe for good? my deſire is not to goe farther, as to memorate particularly more rancks of people, or their natures, qualities, or vvhatſoeuer their conditions are, for to take particular notice to call them to my memory vvould appaſſionate me, vvould really afflict me, I ſhould herein ſo doeing notably ſuffer, and for that the world is not ſo loſt, ſo dull, ſo lottish (alas! yet vvell

well may it be ſaid it is farre gonne herein) that any Chriſtiã may not hence vnderſtand, collect aud gather all whatſoeuer may be farther ſpecified, and condemned, if he pleade by what hath been deliuered by the bookes vvhich he hath read, and by the inſpirations which God hath benignely giuen him, and by that vvhich his conſcience (witnes and loyall freind, ſo it be beleft) herein cannot but haue, oftentimes counſailed him and accuſed him. And that there may be more credit to confirme it vvith holy ſcripture, *Dauid* in one of his Pſalmes ſpeaketh of the good and iuſt: *Dies pleni inuenientur in eis.* That there ſhall be found in them full dayes, entire, & cõpleate dayes, not empty, and it is à mãner of ſpeach frequẽtly vſed, in the old teſtamẽt, to ſay, that they died full of yeeres, *Pſalm.* 72.

that they died when they vvere aged, as it is related of *Abraham*, & of other Saints, freinds, and beloued of God, if this be deliuered of the iuſt let vs ſay on the contrary patt that neither dayes, nor yeares of ſinners are full, rather they are falſe, vaine and their houres, houres of deceipt, conſequently they ſhall not dye aged, but empty of dayes. And *Dionyſius Carthuſianus*, declaring thoſe words of Saint Iob, *Menſes vacuos enumerauit mihi*, Monethes, and empty dayes I haue recounted vvith my ſelfe, ſayth he, ſo much may the penitent ſinner vtter vvho hath ſpent, and conſumed vvithout fruite, vvithout benefit his time, and his daies, hence vvere they empty of good vvorkes and idle, yea and full of vanityes, and indeed of vice, vvhich is nothing.

Geneſ. 25. & 35. *Iobvlt.*

Iob 5.

To

To this purpoſe ſaith *Saint Ambroſe*, the life of a iuſt man is compleatly full and empty are the dayes of thoſe vvho are vvicked, and really vaine, and they retaine nothing, but appearance, s doth the greene reed vvithout pith, or ſubſtance. *Ambro. ſe.*

Of the ſame indgement is the glorious *Gregory* in his Moralls, in his Expoſition on the 1 ſt Chapter of Iob. That all thoſe vvho haue ſo liued, and ſpent their times in ſuch manner, are vvorthy of blame, now it appeareth cleerly by the fore deliuered Chapters, that time being ſo precious a thing, as hath been ſaid in the firſt Chapter, and it being beſtowed vpon vs that we may gaine heauen by our endeauours, our paines, our good vvorkes, (as is likewiſe shewen in the ſecond) and in ſeeing (which you may find vvritten in the third) that *Greg. in Moral. ſup. ca. vlt. Iob*

vvho

who ſo employeth not time well, God abridgeth him of it, and altogether bereaueth him of it, taketh it out of his command, when he thereof leaſt thincketh, not with ſtanding all this they will not take the aduiſe and counſaile which we haue giuen in the fourth Chapter in the name of the Holy Ghoſt, but forgetting all, all feare poſtpoſed, ſet by, by their depraued taſts, deceiued by outwardly ſeeming dainties though vglybe they and bitter morſells, waſt their time ill, & miſpriſe it, value it at naught, yea and vvrong it beyond all meaſure, & in liew of tendring it good treaty, & of making profitable vſe thereof they moleſt it, they peruert the vſe thereof in ſo much as they are foūd to haue vtterly loſt it, nor obſerue they what they haue neglected, what they haue paſſed from, & what they might haue acquired

are foũd therein, nor of their duety to God vvho at ſo great à price redeemed them, & vvhõ for ſo many great and innumerable reſpects & obligations they should ſerue both day and night alvvayes, inceſſantly, they should loue and adore vvith all their hearts, & vvith all their ſoules. Theſe ſuch like may be aptly compared to men who in the time of traffique, of commerce, of buying and ſelling of faires making no reckoning of the great gaine that there (vvell knowing how to trade) they might hence acquire to themſelues are buſied, and entertained, all taken vp with mimick toyes, and ieſts, & in hearing blind men ſing, and ſeing of ſtage players, and afterwards their purſe becommeth empty, and opportunity of traffique, and hence gaining by the faire, paſſed.

They

They may be accounted alike to thoſe vvho cõming a shoare from à shipp or galley, to land, to make prouiſion of vvhat they vvant to accomplish & bring their iourney to à happy end, & the long wished for hauen, keepe themſe ues buſied in the gazing on curioſities vvhich occurre in the ſtreetes, or paſſages, or in vvalking in places of pleaſures, as in pleaſant gardens, and ſo time ouerrunneth them vvithout time being obſerued in ſo much as that they forget that principall and cheifeſt end for vvhich they came, and that the shipp, or veſſell vvas to hoyſe ſailes, and to depart, and euen ſo they ſtay behinde, for that they came to late, in à ſtrange countrey, poore diſconſolate, and miſerable. It ſeemeth to them vvho vvithout any conturbation looſe time that they

are

are poſſeſſed of ſo much as vvill ſerue for all, and that there is more then time enough to doe pennance, and to amend their liues, and it clearly appeareth that their vnderſtandings and vviſedome are faulty, for that *Zenon Cliticus* à faire conditioned, graue and vviſe man (as *Laertius* reporteth) ſayed, that men failed not ſo much in any thinge, as in that of time, nor that they haue more neede of ought, then of it, and all this he deliuereth vpon good groundstruely: for that vve poſſeſſe not what is paſſed, nor vvhat is to come, and for the preſent it followeth ſo at hand, and ſo breife, that it runneth it's courſe in à moment. *Laēt. in vitâ Philoſophi.*

The *Saint Prier Gill* brorher of our holy order falling into admiration, and compaſſionating vvith himſelf vpon contemplation of theſe

theſe idle perſons, vvho ſo much and beyond meaſure paſſe their time vvithout fruite and hearts-greiſe thus deliuereth himſelfe. The idle, the ſluggiſh man looſeth this, yea and the other vvorld, happy is that man vvho employeth his time, and paſſeth his life, and his forces, his full ſtrength, his vttermoſt ability in the ſeruice of God; Teil mee if there vvere giuen vnto thee à fountaine which vvere to runne oile or wine one entire day in thy houſe vvouldſt thou conſume thy time being à poore man in play, in loitering, or in ſeeking of barrells, or other neate veſſells whatſoeuer wherin to keepe it, thy end, thy ſcope being to be rich? vndoubtedly if thou wert not ſimple yea and ſottiſhly ſuch, thou vvouldſt make vſe of ſuch like afterwards ſoe did the vviſe

vvidow

vvidow (of vvhom is made mentiō 4. Reg. 4.
in the fourth booke of the Kings)
in carefully taking and reſeruing
the oyle which the Prophet *Elizeus*,
gaue vnto her miraculouſly there-
with to ſatisfie for her husbands
death, that the creditors might not
haue power to leade avvay and de-
taine her two ſonnes for ſlaues,
vntill that shee should diſcharge
what was due, but true it is (ſaith
the Saint) that ſoe farre forth hath
our folly taken hold of vs, and
wee entertaine, wee admitt of ſo
little diſcretion & wiſedome, that
whereas God Almighty giuing vs
time, and preſent life, that in
it's courſe through his grace, his
benignity, and fauour, and the
maine, the principall, the ſtock
vvhich he doth enrich vs vvith
vvee may make our ſelues hence
rich, and that vvee may ſatis-
fie

fie vve may acquit, and pay vvhat vve owe, so farre forth as that vve fall not into the misery of being made slaues of the fiend, the deuill without all peraduenture, vvithout all remedy, and end; vve consume our time in vanityes, and toyes, and buffoneries, and in meere iest as Iob the most patient sayed in those words, *Dedit ei locum pœnitentiæ, &c.* God gaue vnto man place of pennance, and time to that end, and he hath changed the good vse thereof into abuse, and into sinnes of pride.

Iob 24.

The end of the fifth Chapter.

THE

THE SIXTH CHAPTER.

How the body doth captiuat that time which is deſigned for the ſoule, and thereby exalteth it ſelfe.

AFter the ſinne of our Auncеſtors did the bodye rebell againſt the ſoule, ſo much preuailed it as that the body (as the ſeruãt or ſlaue *Agar* did to her Lady and Miſtris) laid aſide all reſpect and duety, in ſo much as it might ſeeme that the body vvas the miſtris, the ſoule ſlaue alas! and that all the courſe of this life was and is onely for the body, and for it's daintines, it's nicenes, and it's recreation and to accomplish it's appetits and ouerweaning deſires. in ſo much as that the poore ſoule takes it as à great fauour, that the body grãts

it that time vvhich is required and by her challenged. That to ſuch her miſerable ſtate shee hath drawē on her ſelfe by ſinne, diſgrace and abaſement, in ſo much as shee may call out to God repeating her tribulations, her miſeries in thoſe wordes vvhich Hieruſalem in the Lamentations vſed, *Vide Domine & conſidera, &c.* Behold Lord and conſider how I haue been come to be abject, ſince that my ſeruant, yea my ſlaue doth ſo vilify me, & more offereth outrages againſt mee. And in ſuch māner doth the body draw on great burthē on the ſoule which it doth extremely wrōg, & doth raiſe and exalt it ſelfe with vvhat is not agreable, rather contrary to all reaſon, and iuſtice, and it is bound to returne to the ſoule what properly belongeth vnto it, vnder paine, vnder amerce, that vvhen the ſoule

le hath as alſo the body each of them, both of them may be loſt vvithout any redemption or any ſafety. And to giue life to vvhat hath been deliuered, as alſo what is to follow what better doctrine can be ſet downe then that vvhich the glorious *Bernard*, hath in à ſermon of the comming of our Lord, of Aduent, vvhereof I vvill here re cite à great part. The time of this life (ſayeth hee) appertaineth not to the body, it belongeth properly to the ſoule and for it vvas it appointed, for of much more value is the ſoule, then the body, and it hath firſt to repaire and procure remedy vvhich firſt fell, for it's fall, it's tranſgreſſion the body vnderwent, incurred punishment. And if vve deſire to liue, and be true members of our head, vho is IESVS CHRIST our Lord, our

Bern. 6 de Aduen tu Domini.

duety is to imitate him, and to conforme our ſelues to him; the way wee muſt walke, the principall care and ſollicitude muſt be of our ſoules, for vvhich he cheifly came into the vvorld and ſuffred the torment of the Croſſe, and let vs reſerue the care of the body for that day and time vvhen our Lord ſhall come to reforme them, to change them into à better ſtate, as ſaid the Apoſtle *Saluatorem expectamus noſtrum, &c.* We looke for our Sauiour (who is IESVS-CHRIST our Lord) and his comming to Iudge, vvho will reforme, (or according to the Greeke text, vvill transforme) our body meane, abject, and full of imperfections and miſeries, and it ſhall be according to his ſimilitude, vvho is replenished with clearnes and ſplendour. Hence ſtriue not no attempt not

Philip. 3.

not (oh! thou body ill to be regarded, ill to bee eſteemed of) to impatroniſe thy ſelfe of time by force, and vvith violence, before time, for albeit thou maiſt occaſiō yea hinder ſafety to thy ſoule, yet canſt thou not vvithout it procure it for they ſelfe alas! no.

All things haue their time, permit, ſuffer and conſent, that the ſoule may worke freely, nor be thou any impedimēt vnto it, rather helpe it and labour iointly vvith it; for if you trauaile tog ether, if you shall ſuffer with it, you shall raigne vvith it; and ſo much as thou troubleſt and hindereſt it's ſafety, thou troubleſt and hindereſt thine owne, for thou canſt not be reformed, vntill that our Lord ſee in thy ſoule his image reformed. Oh! body obſerue vvell that thou haſt vnder thy roofe à moſt noble

Eccleſ. 3.

2. *Tim* 2.

noble gueſt, à gueſt of grand rancke and quality, vvhich is the ſoule, and that thy well being and ſafety dependeth on it; Be therefore ſome what like à Courtier, well mannered, and diſcreet, and giue vvay, reſpect, and free entertaintment vnto ſo honorable à gueſt. Thou thy ſelfe art in thine owne houſe, and in thine owne proper ſoile, for thou art earthly, and of earth, but the ſoule is but à gueſt in thy houſe, euen as à ſtranger, à trauailer and exiled alas! banished from his proper place of reſidence. Let mee freely enterchange à word vvith thee (oh! body) vvhat ruſticall & rude (lowne, very block head, and courſe conditioned fellow should thee be valiewed, to vvhoſe houſe might happen à Prince or Earle to come to allodge, vvho would not willingly and moſt readily

adily giue way, and betake himſelfe to the worſt roome of his houſe, to preſent him vvith the beſt roome and beſt lodging of his houſe, yea if it vvere neceſſary, vvould ſleepe on hay, and ſtraw, or by the chimnyes harth & cinders. Let this be thy way, forſake thy meate, ſleepe litle if ſo it be expedient and neceſſary for the good of thy ſoule, and for the loue of it let paſſe thy pleaſures, thy entertainements, and paſſetimes, faſt and be regular, ſober and temperate in thy diet, to the end that it may be in good time and perfect health, and ſo perſeuere; correct thy ſelfe sharply, bleed, and mortifie thy ſelfe that it may liue; this time is not the time of laughter, but of teares, not of repoſe, but of labour; not of dantineſſe, niceneſſe, but of pennance: not of delight, not

pleaſure, but of anguish, of sharp tribulation; the time vvill come about, there vvill come à time of mirth, of joye, and of laughter together vvith it, ſo be it that with it thou lament, thou ſuffer, thou at the preſent poure forth thy teares, and if together thou ſo weſt in teares, together thou shalt reape gladnes & hearts-comfort, hearts ioy: and vilifie not, nay eſteeme not at an ordinary value thy gueſt; for that hee ſeemeth to come vnto thee from forraine countries as à ſtranger, but contemplate, obſerue vvell the many, and ſingular benefits which accrew to thee through his ſociety, his conuerſation, and preſence. This gueſt, this ſoule, is it vvhich giueth life, ſpirit, and vigour to thy ſight, and to thy eares faculty of hearing, ſpeach to thy tongue, to thy palate it's taſt, and ſenſe of feeling, and motion to

all thy entire body, beauty and gracefull comlines. And if ſo that thou vvilt vvell obſerue and ponder what I now deliuer, let it be your ſerious attention, vvhat is it that you would be found to bee if ſo that it ſhould faile you, and that it ſhould depart frō you, that it ſhould at any time leaue you, abandon you, and vtterly forſake you, & your houſe: in this euen point, and inſtant of time, thy tongue will not be able to doe his office, thou wilt be vtterly bereaud of ſpeach; thine eyes will become blind, thou wilt be depriued of thy guift of hearing; thy countenance will appeare pale, all thy beauty will fade and fully perish, and thou ſhalt proue to be terrible foule, vgly, ſtark cold, irkſome, and horrible, and thou ſhalt be an vnſauory carcaſſe, and altogether rotten, and à dunghill for vvormes. Since

Since that vvhich I here deliuer is true, from whence is it, that for à ſmall momentary delight that thou diſpenſeſt, and thou notably offendeſt, ſo great à gueſt, one of ſuch quality, and ſo profitable as of whom ſo inexpreſſible vſe might haue been well made? and that thou takeſt away it's time, doth injure it, and ſtealeſt from it, and employeſt it ſo ill? but thou canſt not haue euen this thy shadowed delight, if it vvere not vvith thee. And if ſo great guifts depend and accrue to thee through it's preſence and ſociety not withſtanding it be in à forraine Countrey, and banished for ſinne from the high and mighty Court of heauen, and from the ſight of it's Lord, thinke maturely what it vvilbe vvhen ſo that it is fully reconciled with him, and in his grace, vvhen ſo it shall

by

by him be beloued and one of his fauourites? And great cauſe, yea and great inducement & conuincible reaſons are there, that thou apply thy ſelfe vvith all the patience poſſible, and vvith all good liking, and that thou deuote thy ſelfe to all thinges that may be whatſoeuer they be, and of what condition ſoeuer to benefit and laborioufly attend to this reconciliation, and returne to Freindshippe. Giue vnto thy gueſt, vnto thy ſoule that vvhich *Ioſeph* ſpake of to à gentleman Cupp-bearer to King *Pharoah*, aſſure thy ſelfe that happly à day will come, that the King vvill take ſenſible notice of thee, and vvill reſtore thee into thy loſt eſtate, let me impetrate ſo much fauour of thee that thou remember mee, from hẽce forward, and help me vvhen ſo that thou *Geneſ.* 40.

vvell

well mayeſt, alas! haue pitty on me: And without all peraduenture it vvill haue an eſpeciall care, and regard of thee to thy well-being if ſo that now thou tendereſt thy ſeruice as becommeth thee, and ſpendeſt the time according as is conuenient & expedient to the ſoule, and not to thy eaſe to that which thou valueſt thy proper intereſt to it's coſt, loſſe and vtter onerthovv: vvhen as ſo it shall be in fauour of it's Lord, and face to face, it vvill implore, and impetrate for thee, & vvill shewe it ſelfe à true and faithfull freind, interceſſor, and aduocate, ſuch like vvill be it's ſpeech, its treatye. Moſt mercifull & Lord of all power when I was for my treſpaſſes, for my greiueous ſinnes banished, and exiled to the vvide world, & wandred vp & downe as à pilgrime, & meere ſtranger à poore

and

and mercifull man receiued mee vnder his roofe,& did all the pious and cõmiſerating reſpects that can be expreſſed; hence am I à ſuppliãt to thine infinit Majeſty with all the feruour, with all the earneſtnes I can, that thou be mercifull vnto him, pitty him, who for my ſake gaue all he was poſſeſſed of &freely diſpoiled himſelfe of them, yea & further offred vp his owne perſõ to aſſiſt in whatſoeuer was good for mee looſing for my cauſe his owne pleaſures,and whatſoeuer delights, ſweating,hardly labouring euen to weariſõnes, yea to fainting it ſelfe, for mee;ſuffering hunger & thirſt, and tyrings, watchings,toyles, and what tribulations not?for whatſoeuer he counted, hee tooke no time of enquiry or ſupply therefore, or ſo litle as may vvell be accounted no time, to the end that he might

might deuote himſelf to my ſeruice, and vvhat beſt appertained to me. Nor is there any the leaſt imaginable doubt, but that the Scripture wilbe fulfilled, which de-
Pſalm. 144. liuereth: Our Lord will correſpõd to the vvill of thoſe vvho truely feare him, and vvill heare their praiers; and vvhen that the great King, I ſay that King of infinite and incomprehenſible Majeſty enuironed with ſplendour & glory attended on by à thouſand millions, nay an innumerable troupe of Angells, to reforme, & bring our bodv to perfection to change them intoà better ſtate, and being, and to make them alike vnto his owne; raiſing and (at that terrible and dreadfull voice of the trumpet) awakening them from the ſleepe, in vvhich they now deeply drouſe, then thou hauing been, vvhat thou oughteſt

oughteſt to haue been towards the ſoule, our Lord will well pay thee, for hee will reward thee with glory for thy good entertainement & allodging of that gueſt; and he will glorifie thee, and enrich thee with thoſe precious guifts and endowments of immortality, agility, impaſſibility, and ſplendeur, vvhich all thou ſhalt enioy in the compa-ny of thy ſoule for euer and euer. Bee thou then althogether vnwilling (I earneſtly beſeech thee) to looſe ſo glorious à glory, ſuch delight, ſuch treaſures and crownes of honour for ſmall, litle, weake, fading and perishing goodes, and for certaine kindes of pleaſures fraught with ſo many diſcontents, and ſo many hazards, to ſuffer for ſuch like toyes, beſides vvhat is ſpoken of, eternall affliction, paines and torments. All the fore-

written

written are the words of *Saint Bernard*: And thoſe who vſurpe the time belonging vnto the ſoule for the vſe of the body, and well like of this, pleaſe themſelues herewith, neglect that; yea tread it vnder their foote, our Lord threatneth to punish sharply by the words of holy *Iob* in his foure and
Iob 24. twentith Chapter, ſaying: Their delights shall quickly haue an end, and all what vvas ſo pleaſant vnto them, shall proue to them no other then wormes and remorſe of conſcience, his mercy vvill forget them, will not acknowledge them, will take no Notice of them for euer, they shall be buried in perpetuall obliuion, there shalbe no remembrance of them to any their vvell-being.

They shall from coole ſnowy water paſſe to an exceſſiue heate, to end

to the end that their paines, their ſufferāces may be the more doloutous and sharpe, farr the more intenſiue and the reaſon hereof shall bee, *Pauit enim ſterilem, &c.* for that they fed, and vvith many curioſities and dainties entertained thē barren, and they did take no care, no reſpect of the vvidow. By *barren* is meant the body, for the more they nicely vſe it, and cherish it, and deck it, it vvill returne and bring forth no meritorious fruite for the acquiſition of eternall life, of euerlaſting ſaluation; it is to vſe vvith much curioſity and niceneſſe à block, à dry ſticke. The Widdow is here an Embleme of the *ſoule*, for that there is not à vviddow ſo diſtreſſed, nor ſo ſolitary & comfortles, as is it vnder the roofe of à ſinner. Sinners attend, and vvell obſerue (for hereō I treat no further)

for the loue of IESVS-CHRIST marke ſeriouſly and maturely and all yee whoſoeuer doe abridge yᵉ ſoules of time for your bodyes, & vndoe the ſoule by the moleſtation it bringeth to it, and dayly afflicteth it, with all the loſſe poſſible, for that on the ſoules good, & ſafety dependeth all vvhatſoeuer happines the body can be capeable of, and from the glory of the ſoule doth redoũd that in them which they hope for, vvho are to enioy it for euer and euer.

The end of the ſixth Chapter.

THE SEAVENTH CHAPTER.

That lawfully ſecular people may vſe ſome entertainements of mirth, ſolace, and paſtime to recreate their ſpirits.

FOr ſo much as (as ſaith S. Iob) our body is not compoſed of braſſe or ſteele, nor is it's hardnes like vnto that of a flint, but it is friable, weake, ſenſible of each offence, feeble alas! nice, delicate and tender, vvhich is vvearied, tired and yeildeth vnder the burthen of it's labours, its affaires and buſineſſes, and alſo for that the ſoule is ſo vnited and affixed to the lumpish body, it is as it vvere neceſſarily conſtrained ſometimes Iob 5.

to condiſcend to the body, as to comply vvith its deſires: no otherwiſe the an aged married man, wiſe and diſcreet, how vvitty ſoeuer he be, giueth vvay to the childish deſires of his vvife ſince that she is very younge. Some breathing while, ſome relaxation from cares, and affaires, labours, and bodily toyles is certainely expedient; for if a man should alvvayes labour & toile his vnderſtanding and memory inceſſantly, he vvould deſtroy his forces, and his health, and he vvould quickly conſume and end his dayes. And for ſo much as the vniuerſall labour of men should hane limit, and eaſe, and reſt, yea and that of brute beaſts, nature prouided them with ſleepe, and vvith ſucceſſiue variety and change of time, ordaining, that the day should ſucceed the night: in vvhich

vvhich as is vvritten in the booke of vviſdome, *All things, all creatures are ſilent, and husht are* (as ſayeth *Virgil*) all the vvide feilds and vvildernes and as vvell the birds as beaſts; and for ſo much as yet this reſt, this repoſe vvas not ſufficient, there vvere appointed holy daies, vvhich vve call Feſtiuall dayes, vvhich are celebrated among all people, and all Nations and in all ages. It vvas expedient then that vve should by reſt repaire our weary ſelues, that we might hold out, through the benefit thereof, for that hence ſtrength and vigour is reaſſumed, and as vvel deſire as alſo vvill is hence recouered to returne to take paines à new; vvith vvhich repoſe vvere vve not endowed, any toile, yea any vvhatſoeuer labour, affaire, or exerciſe vvould be extreamely *Sap.18.*

burthen-some, nor could our feebleness or imbecillity sustaine long such continuance of toile & wearisomnes. For (as saith *Ovid*,) that vvhatsoeuer it be, cannot long continue vvhich hath not sometimes rest, which incessantly toileth; this repose according to *Plutarch* is the restore of labours burthen, as also of minds agitation, and eares. It is written of kinge *Amasis*, that vvhen so he had dispatched his graue and serious affaires, hee vvould à vvhile be pleasant and recreare himselfe amóg his familiar freinds and fauorites: and it is rehearsed of *Sceuola* that in part of his leasure and out of hovvers from his charge, he vvould passe time in playing at hand ball: and although it is deliuered of CHRIST our Lord (to leaue the examples of the *Gentiles*) it is noe vvhere read that he laughed

Ovid.

Plutarch.

laughed, but that he hath wept, Ioann. 11.
as namely in the raiſing of *Lazarus*, and vpon the vngratefull citty Luc. 19
of *Ieruſalem*, and vpon the ſacred
vvood of the Croſſe; Not-vvith- Heb. 3.
ſtanding he ſome times tooke out his diſciples into the feildes, whé ſo he thought it expedient for recreation ſake and ſpake to them in this manner: Vnweary your ſelues, repoſe à while, take breath againe, recouer your ſpirits, and enioy the freſh aire (yee are indeed men, hence vveake, ſubjects of ſufferances (yee are in à word mortall men) that yee may be hence enabled to reaſſume your vocations and dueties vvith à more liuely and rigourous ſpirit. So that by the former Chapters deliuered vve condemne not altogether time ſpent in ſports, paſtimes, recreations, and entertainements,

ſolaces, and glorious shevves, fights, which haue in them ſuch ſcope, ſuch end, ſuch motiues and reaſons; but vve vvillingly counſaile and vvarne, that neceſſary it is to keepe order, and temperance, & moderation in theſe things which are reall and ſerious, much more in friuolous toyes, in vvhich ſome times very graue men doe forget themſelues ſome vvhat, ſuch is the danger of exceſſe. Therefore that (according to the Apoſtle) à Chriſtian ought to doe all things in good order, he should ſet down à taske, and meaſure on his recreations, and on that time which is paſſed in them, and hence is there à known vertue called *Eutrapelia*, or like à true vnderſtanding courtly and vvell-bred gentleman, anſweareable to vvhich God Almighty vvould that men doe ſo recreate themſelues

1. Cor. 14.

S. Tho. 2. 2. qu. 168.

themſelues (as wrot *Saint Ambroſe*,) that they looſe not their grauity altogether whilſt they are in their paſtimes, for the harmony of ãgẽtile life and liuing vvell, is not to be diſſolued, is not to be diſordered. And *Ariſtotle* aſſeuereth that litle recreation is enough to ſuſtaine life with, as doth a ſmall portion of ſalt ſerue to giue ſeaſon to meate in its right preparation, and for the palate, and that recreation should be vſed to its end as is ſalt to the other: And in like manner paſtime and entertainements ought to be lawfull, then of no long continuance, ſeldome, faire conditioned, and without the preiudice of any body, and accõmodated to the time, place, and perſons, and ſo tempered with à fit moderatiõ, that it proue not à hinderance vvhich is ordained,

S. Ambroſe.

Ariſtotle.

ned, is appointed for à helpe, and furtherance and for à ſolace, nor let that be an impediment of vertuous exerciſes, and your expreſſe duetyes which is deſtined to repaire, and recouer your forces, and full vigour, and be the better able in accomplishments by their meanes without want; Wherfore now that it is adjudged good that vve repaire the weaknes of our nature, & reinforce it, and giue it animoſity and ſpirit, ſo on the other part the ſelfe ſame is ſo great an enimy of labour, paines taking, and pennance, and ſo vnbridledly vvithout all rule and order doth affect and doth appetit and couet pleaſures; if ſo that there be not much care taken and that meane be not obſerued in vvhich the vertues are placed, idlenes taketh place eaſily and vice is entertained

for

for labour, and weariſomnes is no way admitted of, ſo falleth it out, and to ſuch paſſe is it come vvhen the inward man is out of frame, and ſo deſiſteth from labour and due entertainements, exerciſes, & practizes, there cannot be beheld à perſon more heartleſſe, ſluggish, lither, and leſſe apt, one altogether indiſpoſed. Hence the Philoſophers, and the Ciuill lawes haue ordained and preſcribed and aſſigned certaine boundes: Aud vvho vvill not profeſſe, and vvith all reaſon maintaine that the recreations of Chriſtians ought to ſurpaſſe them in moderation, & grauity and ſobriety, and that they ought to be according to the ſquares & rules of Iuſtice farre beyond thoſe of the Philoſophers, or Ciuill Lavves haue either permitted or granted.

The

Ælianus de varia Hiſt. lib. 2.

The *Lacedemonians* tooke great care that none breathing should looſe their time, norliue idly, nor paſſe it of in jeſtings, and fopperyes, and in ſuch like as are called witty ſayings, but in workes and in right worthy and vertuous exerciſes and practiſes: Hence vvhen as the Gouernour of many people among whom were thoſe of *Decaleya* was informed that they who liued there carelesly and without regard walked vp and downe, vvrote them à letter to this purpoſe: Walke not vp and downe ſo much to ſatisfie your ſelues, and for recreation, but ſo farre forth as may concerne the exerciſe of your bodyes, for expedient it is that the *Lacedemonians* acquire & conſerue their health not vvith walking, but with exerciſing themſelues in thoſe things which are lawfull

lawfull, and vvhence may be deriued profit. There are many allowable conditions, and occaſions, and times in vvhich to play & paſſe of ſome time vould proue vertuous, as vvhen it vvere ueceſſary that a man might be hence made the better able to doe his offices, & charges on him laid, and by them to ſatisfy, they being vertuous and anſwereable to the ſeruice of our Lord that he may not faile in his way and that according to the Prouerbe, he fling not his burthen in the mire. But by degrees by litle, and litle as it were inſenſibly Cuſtome hath crept in, and paſtimes are ſo differently vſed from the end & intent for which they were firſt inuented, eſpecially after that in certaine entertainements coueteouſnes, and intereſt of gaine hath croſſed and ouerthwarted, theſe

5. Tho. 2. 2. q. 168.

theſe ſuch gamings I vnderſtand vvith the reſt to be hurtfull, and that ſo farre is it that they are helpes, aſſiſtances to accomplish the better their offices, and their expreſſe and preciſe duetyes that they owe to God, and their conſcience, as that they are directly found to be impediments, lets, hinderāces, and euident cauſe that there ariſe many imperfections and vvhat worſe is many foule offēces againſt the Majeſty of God as are lies, falſe oathes, impatience, furious ire; and quarrells, which cuſtomarily beget diſguſts, diſtaſts, ill language, enmityes, and malitious rancours, hence doe I account that which is paſſed in ſuch gamings & wagers to be ill employed, and vtterly loſt; To viſite one another and interchangeably, to communicate charity, is à very lawfull recreation,

creation, and is neceſſary to the cõ-ſeruation of freindshipp among them; anſvverably to this à Philoſopher ſayed, that ſilẽce hath broken of, hath cutt of many freindshipps. The diſcourſes of comforts & croſſes one to another, doe eaſe one another; and hence they continue freindshipp. But I vvill ingeniouſly & freely deliuer my minde, many viſits in theſe dayes are ſo tedious, & without any benefit, or good to be hence acquired, and to ſo much prejudice of thy neighbour, and of thoſe who are abſent, or are ſuch, as that all which is treated of is meere vanity, vvorldly, & of the world, & of it's language, as that I eſteeme them for dãgerous, and for time ill employed, & time meerely loſt, being paſt of in ſuch like viſits; & I beleeue that the tongue is that which hath conſumed

moſt

moſt time &vnthriftily ſcattered it for this worme neuer ceaſeth or is weary, and his fire is that which dilateth it ſelfe moſt at large, and his ſpotts are ſuch as are moſt ſpred although by litle and litle, and this moth is that vvhich deſtroyeth more cloathes, nor ſpareth it thoſe which are of the finer ſort. Feaſts and banquetts to the end of conſeruation of peace, freindship, and concord, and for other juſt reaſon, are lawfull, being temperate and moderate as they ought to be, and vvith their due circumſtances, and vvhat is requiſite. But as now it is for the moſt part they are ſo diſordinately vſed, and vvith ſo great exceſſe yea ſo long, and ſo tedious, protracted to ſo many howers that I will not engage my ſelfe to make them good, nor to take their juſtification on my conſcience, for that

that rather my iudgement is convinced, that their time is ill employed, and the moſt part thereof ſo vtterly loſt. Of theſe called feaſts, balls, or great meetings to dauuce I know not what to ſay, but that I eſteeme them to many of the Company for dangerous and wanton, and ſometime awaken him who ſleepeth, and chãge quiet ſoules and heart, & diſquiet them, moue ſedition in them and are the occaſiõ of vnlawfull thoughts, & diſordinate deſire, I hold much of the time ſo ſpẽt, for ill employed and loſt. And to the end it may appeare with what diſcretion, and moderatiõ, pleaſures, recreatiõs & paſtimes are to be vſed *Lodouicus Bloſius* relateth that the ſiſter of *S. Coſme & Damian* was fifteene daies in purgatory, for no other cauſe but that once shee attentiuely obſer-

Ludouicus Bloſius Apud.

ued out of à window with ſome ſmall content and delight certaine perſons, who in the ſtreete were ſporting, and merrily ieſting, playing the buffons. And he writeth of a deuout maide, that shee ſuffered there à longer time, for that in her laſt ſicknes shee had eaten vvith delight thoſe meates which vvere prepared for her, and tooke them as ſolaces and entertainements vvith ſome roote of earthly pleaſure. And it would not be out of purpoſe to loppe and cutt of the ſuperfluities of the worlds pleaſures, to aptly diſpoſe here in this place vvhat the diuine *Chryſoſtome* deliuereth reprehending the ſpeeches, vvhich vſurpe the name of jeſts or witty ſayings, merry conceits, fond and ridiculous gibings, and ſuch kinde of carriages, eſpecially being from nipping and biting tongues

Chryſoſt. in expoſit. epiſt. ad Epheſ ſermi 7.

tongues,& who ſeaſon them with malices, which declare themſelues ſo by incõuenien ies which hence ariſe. This life (ſayt h hee) bretheren, & its courſe is a time of warre, of watch, and for all to goe harneſſed with corſlets on their shoulders and eyes qui ck, ſprightly, and attentiue againſt the ambushes of the enimy and ponder it vvell, here is noe place nor time of laughter, that belongeth to thoſe of the world and to it's oftſprings vvho profeſſe and practize their lavves and cuſtomes and abuſes. Heare thou Chriſtian the vvords of our Lord, vvho ſpeaketh to his faithfull: The vvorld shall rejoyce and laugh; but yee shall runne the courſe in grauity, ſoberly and ſadly: *Chriſt* vvas crucified for thy ſinnes, and buffeted, sharply ſtrucken, and thou deſireſt to paſſe thy Ioan. 16.

time in jeſts, ſcoffs, and profuſe laughters, and paſtimes.

The end of the ſeauenth Chapter.

THE EIGHTH CHAPTER.

That it is lawfull alſo yea euen neceſſary, that ſpirituall men vſe ſome conuenient exerciſe, which may tend for an intermiſſion, recreation & ſolace.

Caſtro aduerſ. hæreſ. lib. 11. verb. oratio Luc. 18

THere were certaine Hereticks who moued by the words of the Euangeliſt *Saint Luck, it is expedient to pray alwayes, and inceſſantly*- theſe words being ill apprehended by them, they brought into the Church à falſe and new doctrine, teaching that dayly & nightly, one was neuer to ceaſe from praying, & therein

therein they should passe their time so cōtinually as that they were to doe nothing else, without any intermission, & that à man should not employ himself at all to any thing whatsoeuer else. But with expresse grounds of reason these hereticks were condemned, and excōmunicated, cutt of frō the Church, for it is insupportable and impossible, to our weake nature to pray alwaies, as they deliuered, nor is that the iudgement and sense of holy Church, nor hath the high & profound Trueth taught any such doctrine. And what in those words are taught vs *it is expedient yee pray alwaies*: and in those of the Apostle, *Pray without intermission*, 2. Thes. 5.
is this: That vvhen à great exigent occurreth to petition God almeren.
ought, or soe vvhen as vve are fallen into some vnwonted distresse,

tribulation or aduerſity and are euen then in ſuch mãner afflicted, vve are then to be ſuppliants vvith great inſtance, vvith great earneſtnes and perſeuerance once, and tvvice, and the third time that he vvill be mercifull vnto vs, and that he vvill help vs and be propitious, and gratious to vs vvithout diſcouragement, vvithout ceaſing, or being diſmayed, and although at preſent that vvhich vve impetrate for, be not granted vs; that vve call out for it at the gate of his mercy, vntill it be opened vnto vs, and almes be giuen vs: Then it wilbe beſtovved on vs for our earneſtnes our importunity, as our *Lord* hath taught vs in the Parable of the
Luc.18. Widdovv and the vnjnſt Iudge (vvhich he thẽ to that purporſe after he had ſayed it is *Expedient to pray euermore*, propounded) vvho by

by her ſimple importunity and perſeuerance therein came to obtaine of the Iudge, that vvhich shee ſo earneſtly petitioned for, and this is confirmed by the example of the Church, vvhich prayed without intermiſſion for the *Apoſtle S. Peter*, vvhen ſo that he vvas in priſon vntill that he vvas freed, & was in ſafety. *Act.* 12. And likevviſe he is ſaid to pray continually vvho obſerueth time and howers of prayers in conuenient time in them, hence is it that *Dionyſius Carthuſianus*, he prayeth vvithout intermiſſion, vvho prayeth in due ſeaſons, in fit times, and he likewiſe prayeth alvvaies, vvho prayeth vvhen ſo that he can, and that occaſion and opportunity be had for prayer. *Simon* of *Caſſia* doth declare it thus: All human life is à continuall warefare and temptation, and through the *Dionyſius Carthuſianus.* *Simon de Caſſia. Iob.* 7.

whole courſe of our liues, our enimies make aſſaults againſt vs without ceaſing by night or day, nor can we by meanes of our proper guifts ouercome them, or withstand their ſtrengths, hence it is expedient for vs to pray euermore, and to implore help and ſuccour of our Lord who onely can conferre it on vs, wherefore by all māner of meanes importunate and earneſt prayer is opportune. And this ſuch like is not ſo to be miſtaken, that there may not be à pauſe or intermiſſion of time in prayer, for ſleep requireth it's due, feeding it's, yea and cloathing & ſome time is to be allowed for repoſe, & men are to employ themſelues in arts, vocatiõs & diuerſe ſeruices, and to attend the workes of corporall and ſpirituall mercy; What is required of vs is that in fitting, conuenient, and opportune time for prayer, we

lift vp our hearts and minds to him with prayer and humble petition for vvhat we ſtand in need of, what we extreamely want: in ſuch ſort that through the vvhole courſe of our life it concerneth vs to pray without ceaſing, for that therein is not found one day or hower vvherein à man may ſay, that hee hath no expreſſe need thereof, and that he may decline ſo important and neceſſary à cuſtome and practiſe. But to be alwaies praying vocally or mentally & euermore without any ceaſing, or intermiſſion, there is not à head, à ſpirit that can beare it, nor body that can endure it, nor doth the lawes of God cõmand it, nor oblige vs ſo farre (for his yoke is ſweet, and his burthen light) and there is ſome what elſe to attend to, vvhich charity chalengeth and neceſſity, vvherein there is much

of

of our time to be ſpent, and to fully accomplish this, be à man neuer ſo contemplatiue, neuer ſo ſpirituall, it is neceſſarie that he employ himſelfe in ſome entertainement and lawfull exerciſe which may be his recreation, and ſolace, for that variety (as ſayth *Theodoretus*) acquitteth vvearisomnes; and procureth à nevv minde, and nevv deſire in ſo much as afterwards à man returneth vvith more eaſe & ability & feruour to ſpirituall practiſes, and à nevv acquired liuelynes. Wherefore euen as *Salomon* the moſt vviſeſt in that his moſt diſcreete judgement & ſentence which he pronounced to ſatisfy the tvvo vvomen, vvho required one and the ſelf-ſame child, each of them pretending that it was hers, gaue order that it shonld be deuided into equall parts, and each of them

Theodoret l. de provid.

3. *Reg.* 3

them should take their assigned portions Euen so à spirituall man and prudent must diuide his time betvvene the body, and his soule allotting to each of them their part vvhich is due, and as *Iacob* the vpright married tvvo vviues *Rachel* and *Lya*, he hath to practise at vvhiles each manner of life, as well the actiue, as the contemplatiue, giuing the most he can, to what is most perfect and excellent. And for that in this miserable and vvreched life the soule cannot alvvaies attend to that which appertaineth to the spirit, hence is it that all they vvho vvrite spirituall treatises, of spirituall life, deliuer that it is necessary that there vnto be allotted à time of interposition, vvherein the spirituall man may exercise himself In some vvell beseeming, juste and lawfull exercise, *Genes.* 29.

vvhich

which may not diſtract and put the ſoule out of order, and enfeeble the ſpirits, rather that hereby they be reinforted and comforted, and doe the office of help and refectiō. Hence the anncient Fathers who liued in heremitages and in thoſe ſolitary places, deſarts and vvildernesſes of Egipt vſed bodily exerciſes, and allotted times for thē, to the end that the deuill might finde them alwaies buſied either in corporall or ſpirituall exerciſe, and the corporall should ſerue for recreation and paſtime, and to recouer ſpirit and ſtrength for the ſpirituall. And in like manner ſayth *S. Irome* in his rule, giue no way, no entrance to idle, and vvandring thoughts, for if once they begin to be Maiſters of thee, thou shalt euidently finde à change to very great prejudice. And that the fiend find

find thee not idle, take this courſe. vvhen thou doſt not contemplate, entertaine thy ſelfe in ſome litle handy worke or other, as namely make à litle basket of rushes, or of curious fine Oſiers, one vvhile digg in à garden, make the earth fine, ſet it in comely order, and by line make all your bancks and garden quadrats euen; ſow therein diuers ſorts of pulſe, plants & flowers, looke to them, & take care that by watering them in their due times they be ſuccoured, and whilſt the litle ſeeds ſprout vp, and appeare as grown, pull vp by the rootes the weedes, and you may if you like well plant ſome trees, from vvhich you may in their due ſeaſon gather ſauory and looked for fruite; make bee-hiues to which the labourious bees may make their recourſe, and there liue, and

make

make their honycombes: make netts to catch fish, dravv pictures, paint, or limme, for he vvho attendeth to nothing, is à Sea of thoughts, is full of imaginations, and hence is it that the Monkes of *Egipt* receiue not any one, vvho knoweth not at all any workmansipp, not that thereby they may get their meate, drinke and cloth, but for their ſoules ſake, and that hence they acquit themſelues of idlenes, and that through the variety of ſuch like entertainements he may become more feruent, and as it were greedy in feruour of ſpirituall exerciſe of prayer, and contemplation, which practiſe as vve are weake cannot be continuall, cannot alas! be inceſſant. And writing to *Demetrius* he thus deliuered himſelfe: It concerneth you much, & is of great importance, that you looſe

idem epiſtola ad Demetriũ.

looſe no time, & that you employ yr ſelfe alwayes, yea & euen hauing ſaied thy Primes, Terſes, Sexts, nones, Veſpers, Cõplines, & Mattins vvhich thou art to daylie practiſe, yet ſhalt thou haue houres aſſigned thee for thy ſtudy, and to ſerious readinge of holie Scriptures, and to the informing & enabling thee therewith, and when ſo that thou haſt paſſed ſome time, and the care of thy ſoule ſhall haue awakened thee and moued thee to kneele humbly and often on the ground, thou ſhalt if thou wilt be aduiſed by mee vſe ſome corporall labour or ſome manufacture in thy cutt of howers, in the houres thou haſt to ſpare, as the worke made of wooll or Cotton, ſpinne Hax, or wind vp yarne, worke with the needle à while or ſome ſuch like worke or entertainement of time:

time: for if ſo that you employ your time, the dayes will neuer ſeeme long but euen very short. And diuine *Bernard* in the treatiſe of à ſolitary life aduiſeth the ſame, ſaying: After the daylie ſacrifice of prayers, after ſtudy, after examination & diſcuſſion of conſcience, thou ſhalt giue thy ſelfe to ſome entertainement, or corporall exerciſe wherewith the ſoule may ſolace and recreate it ſelfe à while, and breathing time, without that it be diſtracted, or remiſſe, out of which when thou wilt and ſhalt finde it expedient, thou canſt not deliuer thy ſelfe, & freely part from without ſome difficulty. For euen as man was not created for à woman, but à vvoman for à man; euen ſo corporall exerciſe is for ſpirituall and for to aſſiſt it, and not to bee à hinderance to it. And euen as the companion

D. Bernard. tract. ae vitâ ſolitaria.

Geneſ. 2.

companion vvhich God gaue to Adam, vvas very like to him and made of his ribbe aſvvell bone as flesh, euen ſo the help and exerciſe vvhich hath to accompany ſpirituall life, ought to haue à proportion and ſolicitude to the ſpirituall ſtate, and to ſymbolize and correſpond vvith it, euen as it is to meditate any thinge one vvrit, or vvrite ought one hath read, for vvere it ſoe that they vvere workes of great labour and weariſomnes, oppreſſing the ſpirits and ſenſes much and vvearing the body, the ſpirits viuacity & deuotion would hence proue leſſened, grovve weake and alas! feeble and cold. Yet let the religious and ſpirituall perſon be aduertiſed that long time bee not conſumed in corporall exercíſes but breife, and in ſuch man-

ner that eaſily he from them call himſelfe to thoſe of the ſpirit, and the condition thereof ought not goe alone, and euen ſolely ſuch, but it ought to be accompanied and to be aſſociated vvith that of the ſpirit. Corporall exerciſes are thoſe vvhich are vnder the denominatiõ of manufactures, handy-vvorkes; for others vvherein neceſſary it is that the body take paines, and ſuffer vvatches, faſtings, auſterityes, and ſuch like penances, and sharpnes and mortifications do not onely not hinder, nor dravv on any prejudice to the ſpirit, nor are they workes aduerſe to it; but farre othervviſe they are favourers and freinds, be it ſo that they be vſed vvith diſcretion, vvit, and anſvvereable to true iudgement. And the ſame *Bernard* writing

ting to à certaine ſiſter of his (à Nunne) deliuereth himſelfe in this: the ſeruant of GOD muſt alwaies either read, pray, or worke, leſt that the luxurious ſpirit get aduantage and poſſeſſe it ſelfe of an idle ſpirit; carnall pleaſures are ouercome with buſines, paines-taking, and employments. Diuide thy day (Siſter) into three parts, in the firſt, pray; in the ſecond, read; in the third, doe ſome or other labour, and handy-worke. Prayer, doth purifie vs; reading, doth teach vs; and labour gaineth vs happineſſe, according to what *Dauid* ſayed. Thou ſhalt be bleſſed, and thy affaires all vvill haue good ſucceſſe, becauſe thou ſhalt eate of the labours and works of thy hands: And he vvho ſhall diſpoſe and paſſe his time ouer, shall haue

Idem tract. forma benevidendi ad ſoro. rem, c. 51

Pſalm. 127.

no account to giue to God for time ill employed and lost, nor shall hee haue time to lament of, to complaine of, nor to accuse himselfe at the day of Iudgement that he neglected time, cast away time, lost time.

The end of the Eighth Chapter.

THE

THE NINTH CHAPTER.

Of the meanes to redeeme time, where ſhalbe giuen to vnderſtand more expreſly who are they, and of what condition they are who loſe it.

The *Apoſtle Saint Paul* among other doctrines, exhortations and counſailes that he giueth to the *Epheſians*, and vnder them to all Chriſtian people, after that hee had admonished them that they ſhould beware of Luxury and couetouſnes, and of all other workes of darkenes, and that they converſe not, cõmunicate not with hereticks the enimies of light, theſe are his words *Videte quomodo cautè ambuletis, &c.* You haue well ſeene already how many dangers there are *Eph. 5.*

and traps, ſnares, impediments & ambushes in the way to heauen, and how many theeues, pirats and enimies; hence vvell obſerue, and take tender & moſt ſolicitous care how you trauaile, ſtand on your guard prudently!, and that vvith very great ſollicitude and cauteloulſnes, vvith watch and circumſpection that you miſerably fall not into their hãds; Runne not the courſe of fooles, but entertaine the diſcretion of the wiſe, diſcreete, prudent, ſubtle, and ſound ſolid men, that vvell know what to doe; and hee following his intent and continuing his diſcourſe ſayeth: *Redimentes tempus, &c.* Redeeming time, for the dayes are ill, and the firſt expoſition of the firſt vvords is *Saint Ierom's* (the later shalbe explaned in the following Chapter)

Viegas in Apoc. c. 10 citat Hieronymum

in

time vnto men that they might therein ſerue him, and that they might employ themſelues in good workes and meritorious (vvhich is at large read in the ſecond Chapter) hence appeareth it, that they looſe time, vvhen ſo they employ it ill, and vnvvorthily, as in bad workes (which is the true loſſe moſt culpable, moſt to be blamed and moſt to be deplored) and euen ſo hath, time to be redeemed, to be ranſomed by the doing of good workes; and then à man buyeth & redeemeth it and maketh it his owne proper, vvhich was formerly detained, impawned, engaged, nay ſold. The ſecond declaratiõ is this: Many times God Almighty doth shorten, and cutt of ſinners from daies and time, vvhich according to the courſe of nature they were to runne, had they been good (as

the third Chapter ſheweth (ſo that the juſt, the vertuous, and vvho ſo employeth his time vvell, redeemeth it, ranſometh it, for he doth recover and re-aſſume that part of time, and ſpace of life, that though he were à ſinner, God Almighty as à juſt judge will acquitt him, and it ſo happily falleth out, that he liveth to his full yeares deſtined him, and dyeth enioying à long courſe of life and many years. The third expoſition is, that he ranſometh time, who parteth vvith parcell thereof from vvordly affaires to offer it vp to God, and in ſerious applying himſelfe to God, and to enjoying of inward comfort of his ſoule, and that ſeeming to doe nothing he employeth it in an holy vacancy from worldly addictions, according to the exãple of *S. Mary* Luc. 10 *Magdalene*. And alſo hewho carefully and

and ſtrictly boundeth his time, in ſo much as he abridgeth it's addiction to tẽporall affaires, & maketh as litle conſuming thereof as he can, as it were ſome what purloyneth or onely ſtealeth ſome time for neceſſary affaires and requiſite for the body, and yet herein ſaueth ſome thing for the ſoule, & for it's good and profit; & this is as it were à redeeming of time, and to allow for it that which one vvould ſpare from other occaſions, and decline them. And although this redẽptiõ and ranſome (from the delights & pleaſures wherewith mankind is taken) is ſenſible, as is it for one very hungry to be abridged of food, not with ſtãding à man muſt neceſſarily vſe all his ſtrength and power, yea vt-moſt forces and procure with all earneſtnes to diſengage à thing ſo valuable & of ſo great worth

vvorth as is that of time, ſince paſtimes and vnlavvfull entertainements and ſuperfluous vvere the moneys and price, for vvhich he ſould it to the deuill, being notablydeceiued in the ſale, to his great affliction, aſvvell for the loſſe of time, as alſo for its great valievv & vvorth. And anſvverable to what is here delivered is ſayed by the glorious Doctor of the Church *Saint Auſtine, to redeeme time*, is this: Whenſoeuer any one moueth à ſuite in Lavve, à plea againſt thy eſtate, looſe ſome vvhat to winne time to ſerue God, and cutt of the time vvhich thou vvert to looſe in thy ſuites and that vvhich thou thinkeſt that thou looſeſt, thou winneſt, and it is the price and valievv vvith vvhich thou art made Maiſter of time, vvho hath any thing to be depriued of for gaine,

Auguſt ſerm. 24 de verbis Apoſtoli.

and

in vvhich he ſayth that God gaue and to buy: for if ſo thou goe into the market, and buy-eſt bread or wine or oile, or other merchãdiſe; thou parteſt from one thinge, receiueſt another, leaueſt thy money, parteſt from it, and makeſt good thy commerce and traffique, for this is the manner of buyng and ſelling, of traffique; Then if thou shalt giue nothing, nor haue leſſe then thou hadſt before, and yet shouldſt poſſeſſe more, either it muſt be that thou haſt found it, or that thou art heire of it, or that it was giuen vnto thee in curteſy; but when ſo that thou giueſt and parteſt vvith one thing for an other, and doſt giue out from thy houſe in barter for ſome vvhat that is neceſſary for thee, then doſt thou traffick; and that vvhich thou poſſeſ-

poſſeſſeſt, is vvhat thou boughteſt, and vvhat thou partedſt vvith, and haſt not, is the price where with thou boughteſt it. The divine *Chryſoſtome* declareth it in this following manner: To redeeme time (brother) is the ſelfe ſame as is the taking hold of opportunity & occaſion offered, and in being time is not thine owne to neglect it, or more to deſpiſe it, and that without ſinne thou mayeſt play it away, & caſt it of to ill purpoſe (eué as another ſayth that hee may diſpoſe, of his money at will, ſo that he may eué play it away, and throw it in the river if ſuch be his humour for that he is Lord thereof) although it be thine owne, for that it is in thy povver and frewill to employ it vvell, or no; Yee are ſtrangers here and paſſingers, and ſince ſuch is your ſtate, ſeeke not after honors,

Chryſo. in epiad Epheſ. ſerm. 17.

honors, nor hunt after vaine glory nor riches, dignities and authorities, revenges, nor points of honor. Patiently ſuffer euery thing vvhich happeneth to the contrary of thy expectation, as alſo to thy content, and be amidſt them patient and meeke, in ſo doing thou redeemeſt time, and doth ranſome it: Moreover be good & charitable to thy enimies and adverſaries, and give vnto them all the riches thou haſt if they require it, and that it be neceſſary to make à change betweene thy vvoildly vvealth and ſinne. Imagine, faine à man vvho hath à houſe of valiew, and ſumptuous, and very magnificently furnished, and that certaine theeues moved by the report and fame thereof breake into this palace vvith firme reſolution

lution to depriue him of his life, that they might eaſily robbe him, and that hee call out to them vvith à pittifull and commiſerable voice and ſay thus much: Oh! alas! for the paſſion of our ſaviour, for the loue of God (freinds) kill mee not for pitty ſake, for I vvill not vvithſtand you, ſaue my life, and take my goods, I vvill give you all treaſure in my houſe; and euen he parteth from all vvhatſoeuer they demand; euen then of ſuch an one vvee vvill ſpeake and decypher, who doth ranſome his life; In like manner haſt thou (brother) à goodly palace and rich jewells, & of great valiew, thou haſt à ſoule, vvhich is the lively temple of God and his houſe and dwelling place, thou art endowed vvith faith, hope and charity, and other vertues, & guifts of his infinite goodnes giue them

them their demaunds, giue I ſay whatſoeuer they aske and part with all thy eſtate, when ſo it be requiſite and neceſſary, in exchange, not to looſe the life of the ſoule: and this is the manner and true courſe to ranſome it, and thou redeemeſt time which shouldeſt thou not doe, thine enimies would take thee captive, thy time vvould be loſt. Sinners ranſome time which they loſt, be it that they follow the counſaile of the Prophet *Baruch*, vvhen he ſayeth: *Sicut fuit ſenſus veſter, &c.* Baruch 4. Convert your ſelues to God, and after thon art conuerted to him through thy penance, ſerue him tenfold more, vvith farre greater ſollicitude, care, feruor, diligence, and earneſt attention, then vvas that thou employedſt in parting from him in falling of from thy duety, and in offending him, and

in

in ill casting away thy time. They shall redeeme their time likewise who doe answereably to what
Rom 6 *Saint Paul* the Apostle aduiseth, giuing counsaile to the same purpose. *Sicut exhibuistis membra vestra &c.* Euen as to this very instant you employed and yeilded vp your bodyes, senses, and the parts of your body to serue vncleanenes and iniquity on iniquity, make even now a turne about, yea and turne à new leafe and spēd all your time on the seruice of iustice and vertue to sanctification. Before these wordes the Apostle deliuered. *Humanum dico propter vestram infirmitatem, &c.* I desire to perswade you, and to propole vnto you what is in it selfe nothing estranged frō mā & his nature, à thing feasible yea and easy to be donne and sufferable, notwithstanding thy frailty and weaknes,

weaknes, and it is, that for ſo much you ſerue not juſtice and trueth as your duty is, and you ought according to reaſon, at the leaſt I require it at your hands, that with as much affect, attention, efficacy, and fulnes of vigour you employ your ſelues in the ſeruice of God and in true obſeruance of his commandements, and to make as much vſe of time and houres (of which the fruite, practiſe, and entertainement is ſanctification, for by ſuch workes à man is ſanctified, and is truely dedicated and deliuered ouer to God) with as much care, attention and ſollicitude as you ſpent in your addictions, yea and giuing your ſelues ouer to ſerue iniquities and ſinne, for from hence the ſinner contracteth nothing on himſelf, but to be in the ſtate of ſinne, and to be alas! à ſinner

and wicked, and to be ſo enſtyled, to beare ſuch domination, ſuch name. And although true it is, that ſanctification doth notably exceed, farre ſurmount iniquity, vnrighteouſnes, yet ſhould I be ſomewhat acquieted that they would employ ſo much earneſtnes, ſo moſt vigilant ſollicitude in vvell-doeing after conuerſion; as they haue rendred, and formerly fully placed to ſinne, and to diſpleaſe the Majeſty of God. But, ô pitty! although bold, and ill-placed courragious many vvere to ſinne, how luckwarme, and euen cold, ſlacke, and heedles are they to vndergoe repentance, and to exerciſe themſelues in practiſe of vertue? A ſinner maketh no difficulty of ought to give himſelfe his intended delights, and pleaſures, to obtaine his contents, and fulnes of his appetits:

petits: nothing is by him accounted hard to acquire: and if so be that you question him, can you suffer and endure such like? or such other? be it neuer so difficult, he will answere to all, yea, he can; time is very short of too quick speed for sinners to enjoy the fulnes of their delights, but to employ themselues in good-workes, they account the time long; masse is long; à sermon long, and tedious, prayer, as also meditation burthensome, and fasting very painefull; cold maketh them heartles, quelleth their spirits; and heat doth euen enfeeble them, and each thing whatsoeuer seemeth à great torment, or heauy burthen; euen soe as (to conclude this Chapter) it is à very good remedy, to redeeme time, to employ it vvell, yea and with à like agony, earnestnes, co-

vetousnes, with such vvatch, diligence, and expeditenes, and mindfullnes, vvhich might equalize that vvhich vvas applyed, to loose time, and to haue it taken priloner.

The end of the Ninth Chapter.

THE

THE TENTH CHAPTER.

How it is to be vnderſtood, that the daies are bad, and how ſince ſo it is, that they are to be redeemed.

ALL things which God created are good, conſidered in themſelues, & cõformable to their nature, for from his good hands there could nothing come, vvorke nor vvhatſoeuer elſe, vvhich vvas not good: and euen the ſame all-Godnes after hee had created thẽ, hee valued them good, and gaue them for good to all. And that wee continue our diſcourſe to our the ſelfe ſame purpoſe, the daies and yeares pondered in themſelues by the ſame groũds cãnot be bad, cannot be evill, nor can they beare in *Geneſ.* 1.

thē morall malice, which may be accoũted à fault in thē, for & in-ſo much as that they are not capeable thereof, as litle are they ſubjects or objects of ſufferance & punishment, for as improper are they to receiue ſuch inflictions, nor whatſoeuer other miſeryes, vvhich men ſuſtaine for their treſpaſſes, their greivous tranſgreſſions: but euill dayes are called by ſuch name, and goe vnder ſuch like title, reſpect had to men, vvho then liue, for the ills of ſinnes which they commit in thoſe daies, or for the ills of punishements which are inflicted on them, and for, and by they ſuffer as *Saint Chryſoſtome*, and *Saint Ierome* declare. And cuſtomarily ſick, ſad, and afflicted men vſe to ſay: Oh! vvhat à day hath this been to mee, alas! how ill, oh! how bitter, ah! poore wretch as I am, vvas euer

Chryſ. & Hieron. ſuper pſa. 26.

euer knowne the like? There are two things (ſayth the glorious *S. Auſtine*) which are cauſe that the dayes are evill, are bad, and that they are ſo called, though in themſelues they bee good; which are malice, and the miſery of men; miſery is common, but in no ſort is malice. From the time that *Adam* ſinned, and was banished from Paradice, the daies haue been evermore evill, bad and the crying of children in their being even newly borne is to fore-tell, to preſage, to prophetize miſeries, calamities, and heauy labours, and to ſay that in that day they make their entrance, and beginning in this valley of teares, and at leaſt (although it fare well with them, & that they be happy in their lot, that they prove good) they ſhall not be free from temptations, and whe-

Augu. ſerm. 24. de verb. Apoſt.

refore to feare, nor vvhy not. *Euthymius* expounding the vvords of the Pſalmiſt: who is the man vvho deſireth life, and to ſee good daies? delivereth that theſe good daies are thoſe of the other vvorld, the other life, for that thoſe of this time are evill, according to vvhat *Iacob* ſayed to *Pharaoh*, and the Apoſtle *Saint Paul*, vvhen he ſpake to the people of *Epheſus*, redeeme time, for the daies are bad. And to the ſame purpoſe delivereth *S. Baſill:* The daies of my pilgrimage (ſayed *S. Iacob*, anſwering to *Pharaoh*, vvho queſtioned of him how old he vvas) are one hundred and thirty, fevv, and thoſe bad. The King aſked of him, how many are the yeares thou haſt lived? and he replyed &c. and although he ſeemed at firſt ſight that he anſwered not to the purpoſe, yet hee returned an admi-

Euthym. in Pſalm. 33.

Gen 47.

Epheſ 5

Baſill. ibid.

admirable answere, & like himselfe, à Saint, and discreete, & as à wise and prudent man he cutt of in à tacite and silent way, the question which was asked of him: as the Maister doth with his scholler, when he demandeth an impertinent questiō, his meaning to *Pharaoh* was, that the years of this life, are not years, but dayes: and the dayes, not dayes, but howers, and the howers, not howers, but moments: and the life of the seruants of God, is not à place of setling in this world, but à journeying, à travelling frō place to place; à pilgrimage to the celestiall *Ierusalē*. They are passengers, & euen as such like, they make vse of the goods and commodities of the vvorld; and hee spake further that his yeares vvere fevv, although he vvere an hundred and thirty; for that

that thoſe his, yea and many more are few, for that the longeſt life is short, yea euen as à shadow.

Genes. 29. & 32.

Iob 7. And finally he enſtyleth his daies bad for the many dangers and corporall & ſpiritnall croſſes, labours and afflictions, which in it are found, and which it ſuffereth, for temptation is mans life, are the time of his life. Hence is it that for the euills, for the labours, croſſes, misfortunes which often occurre to man in his daies, the daies are ſaid to be euill, and in the holy ſcripture they are called euill. Hence is the day of Doome called bad, reſpect had to the euill, and it goeth vnder the title of sharpe, and bitter, and from hence wee shall vnderſtand the meaning of thoſe words which our Lord and Sauiour deliuered by *S. Mathevv*:

Pſalm. 29.

Bee

Bee not too much ſollicitous of to morrow, for each dayes ill, each dayes malice is enough: which is, as if he should ſpeake more at large: You haue enough to doe to day, take great care of this preſent day, and of it's labours, it's buſines, it's entertainements, it's neceſſityes, without that thou ſeeke to redouble thy charge, and to take to thee to day the anxiety, and care of mind, and burthen that belongeth to the following day, thinking what thou haſt to doe therein, or what may happen vnto thee, and I aſſure thee that, let it take ſufficient care for it ſelf. And euen to this ſame purporſe, was that which the Apoſtle deliuered to the *Epheſians*, when he ſayed: Redeeme the time, for the dayes are ewill. Obſerue well that the dayes are laborious, full of miſeries, difficulties,

Matth. 6.

Simon de Caſſia.

And

and hinderances, employments, occaſions, temptations, and impediments to thy ſalvation, and to thy ſafety; for which, for many other reſpects and affaires to which our vveake body draweth on vs, as neceſſity for con eruation of it and life, and our ill inclined nature after the ſinne, much time is frequently loſt without any fruite of good workes, and is impawned, ſold and captivated, impriſoned; hence doe I craue of thee with all tendernes, I exhort thee vvith all ſincerity, & recommend vnto thee with all fervour, that thou beware of employing thy time ill, & to let it bee impriſonned, alas! and loſt, and that thou endeavour tooth and naile, vvith all thine endeavour, to the vtter moſt of thy power, to make vſe thereof, to reedeeme it, and to value it, and ſo to cõmerce & carry thy

thy buſines, that vvhen our Lord ſhall come, & ſhall call for accoũt, thou may giue him vp à good, an exact and perfect one. And euen ſo we muſt each of vs doe, for moreouer and aboue vvhat is delivered, the daies are as ſhort as poſſibly may be, vncertaine, yea and irreuocable, not to be called backe, not to be returned vnto vs; and vve muſt be of time very ſparing, euen to coveteouines thereof, painefully, and moſt ſollicitouſly endeavouring to recover that vve loſt, thoſe daies vvhich vve caſt avvay, vvith making all haſt to make vſe of that time vvhich is lent vs, and left vnto vs, to the ſeruice of God, & repaire our omiſſions and negligẽces with diligence & preſent care, multiplying penãce, ſorrovv for our ſinnes, mortificatiõs, meritorious workes, & of charity, as doth he, who hath à

long

long iourney to make, the time prouing short for him, almoſt paſſed, and through his negligence and careleſnes and ſloth is cast very much behinde hand, endeauoureth afterwards to runne in ſuch à manner, ſo ſpeedily, that he diſpatcheth in two howers that iourney, for the performance of which hee had ſixe howers and therfore ſeeketh out the shorteſt way, ſweats, trauaileth paine fully, and forceth himſelf to runne à mile together, without giving ouer, or wearieſomnes, although neceſſarily it be required to eate, and that he take vnto him ſome foode, à morcell, ot two, yea, and euen this doth he eate running and as faſt as he can. Euen ſo did the ſame Apoſtle to redeeme the time he had fo-
Philip. 3. & 1. *Cor.* 9. re gone, and loſt: *Sequor ſi quomodo comprehendam.* As if he should ſay;
Since

Since ſo it is that I had ſo much time, and went ſo farre aſtray, and gott ſo litle ground in the ſeruice of God, and was ſo negligent in endeauouring to gaine the reward of heauen, and had ſo many daies loſt my time, I now earneſtly deſire to make à double haſt, inſomuch as I runne ſpeedily, yea and without looking behinde mee at all, for that I make noe eſteeme of all my former walkes, rather abſolute forgetfulnes thereof hath taken me vp, euen as if I had not gonne aſtepp. going forward, and boldly aduãcing my pace through thicke and thinne, mine eyes attentiue on my waie I am to run, and my journey I haue to expedite, and finish, and not on that I haue already paſſed. The ſelf ſame did king *David* put in practiſe after that God dilated, extended, and *Pſalm.* 118.

enlarged

enlarged his heart with the loue of him, and charity, and releaſed him of thoſe fetters, thoſes gyues which were on his feete, as he teſtifieth, in theſe words: *Viam mandatorum tuorum cucurri &c.* When as through thy great mercy (my Lord, my God) thou pleaſedſt to attract mee, and releaſe mee from ſinne, and miſery, in vvhich I vvas plunged, ſurpriſed and faſt-held ſo long, and in the breaking the chaines vvherevvith I was faſt tyed, refreshing my heart vvith the vvater, the liquor more precious then that of Angels, from the bounty of thy all Soueraigne benignity and grace comforting it, conſoling it therewith; I began (that I might redeeme time) to haſten and run, and I made all poſſible ſpeed, all diligence imaginable, without getting vnto mee, or purchaſing ſo much

much as one breathing, or other, n thy way for the way of thy commandements. The deuout and mysticall *Thaulerus* (and then with him will we conclude this treatise) moueth a question in this manner how a man may redeeme, and recouer time passed by, and lost; how hee may ransome it, since that there is not, no not one moment of time, which is not due to God, which wee are not to giue account of to God; and (as *Gregory Nissenus* sayed) if so that vvee should passe all our time in prayer, and in rendring of thanks to God, hardly shall wee accomplish, fulfill the obligation, and duety which vvee euen at this present instant owe, & for it, how much more for the time passed, and to come; and thus he answereth; turne another way, retire your selues each one of you

Thaulerus.

Gregor. Nissen. in orat. Pater noster.

vvith all your power, and greateſt height of your ſtrength and abilityes, the higheſt yea and the loweſt, from all time, and place, and let it all be recollected and drawne vnto that preſent inſtant of eternity, vvhere God is eſſentially and remaneth in one being, and in a moſt firme ſtability, vvithout that there be any thing paſſed, or to come, but that all is preſẽt, & in an euerlaſting ſtate, vniforme, durable fixed, permanent, conſtant, inuariable, vvithout change, & immoveable, vvithout time it's paſſing in ſo much as hath relation to him, there being and being found in him, all vvhat is preſent, paſſed, and to come, and all beginning, and ending of time, vvithout beginning and ending. And there vvith hee ſhall finde all thoſe treaſures, which he ſet at light, and deſpiſed, and

and infinitely more; and they who oftentimes accuſtome themſelues, make it their practiſe, and raiſe themſelues aboue themſelues, and all creatures, and euen to hide thē-ſelues, couer themſelues, and to make their neſt, and place of abiding in God, vvho is preſent in the hearts of all people, they vndoubtedly acquire riches, procure vnto themſelues treaſures, and finde therein much more thē, alas! they can haue loſt. And in this their entrance and conuerſiō to God each one ought fully, entirely, and perfectly to transforme himſelfe into him, and euen from the very bottome of his heart ſayō my eternall God I would, that all the time which hath beene from the beginning of the world, and hath to cōtinue vntill the end thereof, that I had liued for thee, and thy ſeruice,

and that I may hence forward liue ſuch as I may be praiſe-worthy, & cleane with obedience, and all kind of vertues, as thoſe men whoſoeuer haue beene borne at any time who haue runn the courſe of their liues in afflictiõs, poverty, tribulations, & anxious toiles. Oh! could I diſtill, power forth, yea gush out from mine eyes all the water in the ſea, & ſupply the neceſſities of thoſe who want, and are poore, & conferre comfort to the heauy, afflicted, and ſad, and for thee (my God) that I might love thee, praiſe thee, and exalt thee, and glorify thee, even as much as doe all the Saints and Angells of thy ſoueraigne, high, and mighty Court? For vndoubtedly all theſe things would I doe moſt willingly: And let him be moſt aſſured, who ſo hath taken into his heart this will, and liuely

deſires,

desires, that even accordingly that moſt juſt, and moſt vpright judge will accept them, as if they were put in execution; for to deſire with ſincere and efficacious will to doe any worke, is as much as if it were donne before God in his ſight; ſo it is accounted of him, it being (as we formerly ſayed) à perfect will, and it ſo being that the worke ſurmoũt the poſſibility, and facultie of our forces, and hence I referre the Reader to the 4. Chapter, where mẽtion is made of the good theife which doctrine there delinered agreeth well to that of this. *Chryſ. homil. 19. in Math. S. Tho. 1. 2. q. 20. art. 4.*

The end of the tenth and laſt Chapter.

LAVS DEO TRINO-VNI.

Hic liber cui titulus eſt, *The Ranſome of time being Captiue*, id eſt, Redẽptio temporis captiui ex Hiſpanica lingua in Anglicanam, fideliter tranſlatus, nihil habet fidei aut moribus bonis aduerſum, Actum Duaci 27. Nouembris 1634.

Georgius Coluenerius S. Theol. Doctor & Profeſſor, Collegiatæ Eccleſiæ S. Petri præpoſitus, Academiæ Duacenſis Cancellarius, & Librorum Cenſor.

ERRATA.

P. 1. l. 3. dele (). p. 2. l. 24. for kookes, reade bookes. p. 15. l. 21. for whic[illegible] reade which. p. 26. for as, reade and p. 75. l. 19. after Isra[illegible] add, [illegible] p. 84. l. 13. for oppoſite, reade appoſite. p. [illegible]. l. 8. [illegible]poſitely, reade appoſitely. p. 95. l. 7. for [illegible]moue, reade moue. p. 97. l. 1. after nor, add to. p. 101. l. 13. after wil[illegible] add not. p. 103. l. 12. for beleſt, reade beleeued. p. 122. l. 4. for diſpenſeſt, reade deſpiſeſt. p. 135. l. 19. for rigorous, reade vigorous. the page 142. is putt twice, the latter shold be 144. p. 156. li. 4. for reinfortid, reade reinforced. p. 171. l. 1. the firſt line of this, page 171. shold haue beene putt the firſt line of the page 167. pag. 171. The ſecond line of this page is to follow after the laſt line of the page 170. pag. 193. line 2. for the lettre n, reade in.

Some other faults in orthographie, the numbers of the pages, &c. the Readers courteſie may pardon, and the printers want of an English tongue excuſe.